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LECTURES

ON AN ENTIRE

New State of Society;

COMPREHENDING

AN ANALYSIS OF BRITISH SOCIETY,

RELATIVE TO THE

PBODUCTION AND DISTRIBUTION OF WEALTH;

THE FORMATION OF CHARACTER;

AND GOVERNMENT, DOMESTIC AND FOREIGN.

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The fundamental Facts on which the rational System of Society is founded.

1st. That man is a *compound being*, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it, from birth to death; such original organization and external influences continually acting and re-acting each upon the other.

2nd. That man is compelled by his original constitution to receive his *feelings* and his *convictions* independent of his *will*.

3rd. That his *feelings*, or his *convictions*, or both of them united, create the motiv to action called the *will*, which stimulates him to act, and decides his actions.

4th. That the organization of no two human beings is ever precisely similar at birth; nor can art subsequently form any two individuals, from infancy to maturity, to be the same.

5th. That nevertheless the constitution of every infant, except in case of organic disease, is capable of being formed or matured, either into a *very inferior*, or a *very superior* being, according to the qualities of the external circumstances allowed to influence that constitution from birth.

The Constitution and Laws of Human Nature, or Moral Science of Man.

I.—Human nature is a compound of animal propensities, intellectual faculties, and moral qualities, or the germs of them.

II.—These propensities, faculties, and qualities, are united in different proportions in each individual.

III.—This diversity constitutes the original difference between one individual and another.

IV.—These elements of his nature, and their proportions, are made by a power unknown to the individual, and consequently without his consent.

V.—Each individual comes into existence within certain external circumstances, which act upon his peculiar original organization during the early period of his life, and by impressing their general character upon him, form his local and national character.

VI.—The influence of these general external circumstances is modified, in a particular manner, by the peculiar organization of each individual; and thus the distinctive character of each is formed and maintained thro' life.

VII.—No infant has the power of deciding at what period of time or in what part of the world he shall come into existence; of what parents he shall be born, in what religion he shall be trained, what manners, customs, or habits shall be given to him, or by what other external circumstances he shall be surrounded from birth to death.

VIII.—Each individual is so organized, that when young he may be made to receive either true ideas, derived from a knowledge of facts; or false notions, derived from the imagination, and in opposition to facts.

IX.—Each individual is so organized, that he must necessarily become irrational when he is made from infancy to receive, as truths, false notions; and can only become rational when he shall be made from infancy to receive true ideas, without any admixture of error.

X.—Every individual is so organized, that when young he may be trained to acquire injurious habits only, or beneficial habits only; or a mixture of both.

XI.—Each individual is so organized, that he must believe according to the strongest conviction that is made upon his mind, which conviction cannot be given to him by his will, nor be withheld by it.

XII.—Each individual is so organized, that he must like that which is pleasant to him, or which in other words produces agreeable sensations in him; and dislike that which is unpleasant to him, or which, in other words, produces in him disagreeable sensations; and he cannot know, previous to experience, what particular sensations new objects will produce on any one of his senses.

XIII.—Each individual is so organized, that his *feelings*, and his convictions, are formed *for him* by the impressions which circumstances produce upon his individual organization.

XIV.—Each individual is so organized, that his will is formed for him by his feelings or convictions, or both; *and thus his whole character, physical, mental and moral, is formed independently of himself.*

XV.—Each individual is so organized, that impressions which at their commencement, and for a limited time, produce agreeable sensations, will, if continued without intermission beyond a certain period, become indifferent, disagreeable, and ultimately painful.

XVI.—Each individual is so organized, that when, beyond a certain degree of rapidity, impressions succeed each other, they dissipate, weaken, and otherwise injure his physical, mental, or moral powers, and diminish his enjoyment.

XVII.—Each individual is so organized that his highest health, his greatest progressive improvement, and his permanent happiness, depend upon the cultivation of all his physical, intellectual, and moral faculties, or elements of his nature; upon their being called into action at a proper period of life; and being afterwards temperately exercised, according to his strength and capacity.

XVIII.—Each individual is so organized, that he is made to receive what is commonly called a bad character, when he has been created with an unfavorable proportion of the elements of his nature; and has been placed, from birth, amidst the most unfavourable circumstances.

XIX.—Each individual is so organized, that he is made to receive a medium character, when he has been created with a favorable proportion of the elements of his nature, and has been placed, from birth, amidst unfavourable circumstances.

Or, when he has been created with an unfavourable proportion of these elements, and when the external circumstances, in which he is placed, are of a character to impress him with favourable sensations only.

Or, when he has been created with a favourable proportion of some of these elements, and an unfavourable proportion of others; and has been placed, through life, in varied external circumstances, producing some good and some evil sensations. This compound has hitherto been the general lot of mankind.

XX.—Each individual is so organized, that he is made to receive a superior character, when his original constitution contains the best proportion of the elements of human nature, and when the circumstances which surround him from birth, and through life, are of a character to produce superior sensations only; or, in other words, when the laws, institutions, and customs, under which he lives, are all in unison with the laws of his nature.

LECTURES

ON AN ENTIRE

NEW STATE OF SOCIETY,

&c. &c. &c.

LECTURE I.—Part First.

THERE are two modes by which men may be governed; one through their imagination and fears, the other through their reason and affections. The first is the creature of fancy, formed regardless of the unchanging laws of Nature; the second proceeds from accurate observation and deep reflection, and is in strict accordance with all known facts. The one founded upon imagination, and acting through our fears, perpetuates ignorance and poverty, and engenders all crime. The other, derived from experience and founded upon facts, which are the same yesterday, to-day, and for ever, will, of necessity, dissipate ignorance by the gradual extension of real knowledge; relieve the population of the world from poverty and from the fear of it; will remove the cause of all crime, and create a superior character physically, intellectually, and morally for the human race. The first mode, founded upon imagination, has been the only one known and practised among the past generations of men. The natural or necessary effects of this mode are at this hour every where in full operation; the ignorance, poverty, disunion, and crime, which it has engendered and perpetuates, are now seen, felt, and understood by every one. The other mode has, until now, been kept hidden from the world; the darkness of ignorance, and the prejudices which contiunally emanate from that darkness, have covered it, and formed an impenetrable veil to preclude it from human investigation. That veil is about to be rent asunder. Ex-

perience, slow but sure in its progress, has at length supplied the weapons and the power to achieve this mighty conquest; and ignorauce, and its consequent evils and miseries, must now give place to knowledge and its consequent advantages, leading direct to happiness.

Having thus come forward to denounce, as erroneous in principle and injurious in practice, all the past and present systems of society, and to propose another system for universal adoption, under the conviction that it is true in principle, and invaluable for practice; I feel that reasons of sufficient weight and magnitude are required to prove the rationality of this novel and apparently strange proceeding.

For it is, I readily admit, incumbent npon me to shew good cause why I condemn the past and present systems of the world, and advocate another system, not founded on any other religion than truth, or on individual rewards and punishments, or upon personal responsibility of any kind. To the most conscientious men of the present day, this language cannot fail to prove somewhat astounding, and more particularly to those individuals whose minds have been the most carefully trained in existing errors.

I am well aware of the extent of the popular feelings which have been formed in favour of ancient prejudices, and also of the general opinion which prevails, that the affairs of the world cannot proceed without the influence of some mysteries enforcing individual responsibility, whether it rests on a true or a false foundation. With this knowledge before me, I am, however, conscientiously convinced that there is another and a better system for the government of mankind; a system in strict accordance with every fact that is accurately known; a system that constitutes a science more important in its results than all other sciences united; a system, the knowledge of which, will be considered, ere long, the first duty of man to acquire, and, as such, will be taught to every child of the human race. I hope, therefore, that your feelings will be allayed, and your judgments suspended, until the facts shall be brought forward to enable you to form, upon this vital subject, a calm, correct, and permanent decision.

To the religious errors and prejudices derived from our ancestors, if errors and prejudices they be, I am willing to give every advantage that their present supporters can desire; nay more than the most conscientious of them will deem it right to ask. I am ready to place the decision of the truth or error of the system which I advocate upon the

following grounds. First, that if a single fact can be brought forward in opposition to any one of the principles on which the system is founded, I will acknowledge the error of the whole system, and give it up: and, second, that although no such fact shall be discovered, and the system shall be proved, by the absence of such facts, to be true; yet if it cannot be made to appear that the principles of this new system will produce, when fairly tried, a state of society greatly superior to the present practices of the population of every country, I will no longer support it; but I will advocate old notions and mysteries by which the world has been hitherto governed. To this ordeal I consent with pleasure, for my desire is not to perpetuate division, but to produce universal union; to discover a system that is true in principle and superior in practice for the government of man, that it may be made to replace the wretched, miserable, unsatisfactory system, both in principle and practice, in which the human race is now involved.

In furtherance of this most momentous subject, it is now my intention to develope, from facts which none will deny, what human nature is; how the individual character of man is formed; what are the unchanging laws of his nature; the conditions necessary for his happiness; and what/the science of society is by which those conditions may be universally obtained; by which continued improvement and prosperity may be secured to mankind; by which, without individual or national contest or competition, the human race may be cordially united in a bond of union and affection, and placed under new circumstances, which shall ensure its permanent happiness.

The history of the world informs us that human nature has been governed for many thousand years under a system of individual rewards and punishments, emulation and separate interests; a system which has arisen from the imaginary notions in the human mind, that man has been created with the power to *feel* and *think* as he pleases, and to *form his own character*. My convictions are, that this system is founded in error—that it has necessarily made mankind irrational, and keeps them so—that it has continually produced misery to the human race, and that the error on which it is founded is the origin of evil upon earth, and that the period for its removal has arrived.

To proceed systematically to our object, we will endeavour to ascertain from facts what human nature is, that we may discover the fixed laws which govern it; for without an

accurate knowledge of human nature for our foundation, all that we may write or speak will only lead us farther from the path of truth, and be useless for practice: and we will now attempt to search out these facts, without reference to any of our early imbibed prejudices or prepossessions.

The combining of various ingredients to form an individual animal, vegetable, mineral, or other compound, is termed its creation; the compound itself, the creature or the created; and the power which combines these ingredients, the Creator or God.

The whole creation is in perpetual movement; all things creating are coming into compound existence termed being formed or growing; or going out of compound existence, denominated being decomposed or dying. It appears that no two of these compounds are alike. That in those with the same general or external appearance, there is a distinctive variety, and that each of these compounds is made, in some respects, to differ from all similar compounds. All things thus created exist, think, will, or act, each according to its nature, or in virtue of the peculiar compound which constitutes its particular existence. Every compound then exists in form and quality, as created by God, or that Power, by whatever name it may be designated, which brought the compound into existence. Now that which is created, it is evident, cannot form itself; its qualities are not in any degree its own—it is unconscious whence they came, or how they have been united. It cannot possess merit or demerit for their formation; it has had no control in choosing the ingredients, or in proportioning them to form the compound which makes it what it is; and unless prevented by some other power, it must exist or act according to its nature. The same laws apply to the whole of creation: man, except in his owu imagination, is not exempt from these, or from any of the general laws of nature. He is born, the evidence of our senses informs us, with faculties, properties, and qualities peculiar to his nature as man, and to himself as an individual of his species, in the same manner as all other animals, approximating to him in their general formation, are born. In this respect their is no perceptible difference at birth, except that he is the most helpless of all the animal creation. But for the compound which makes him what he is, he is not, nor can ever become, responsible. The term itself, as applied to any thing created, is an absurdity. If responsibility have any meaning at all, it applies solely to the power that creates having a choice or wish in creating. And

in that case it must eternally remain the only responsible power in existence. It is also evident that that which is created cannot possess any power not given to it, or act otherwise than according to the extent and quality of the power received, whether it be more or less, good or bad. Man, then, does not form himself at birth, physically, mentally, or morally; and if left entirely to himself, he would act according to his general nature as man, and to the particular qualities given to him as an individual of his species: and for thus following the dictates of his nature, the evidence of our senses informs us, no responsibility could attach to him, any more than to any animal, vegetable, mineral, or other compound, existing or acting according to the qualities given to them by the Creating Power. For if man were left entirely to himself, he would know no more of duties, as they are called, than the ourang outang, the lion, or the tiger. Now who prevents him from being left entirely to himself? Not himself, surely, for at his birth he has no power of thinking, willing, or acting. Yet whatever may be the peculiar qualities of the individual at birth, the evidence of our senses informs us, he is capable of being almost infinitely varied after birth, physically, mentally, and morally, by education: which, in its true signification, means all the circumstances which may subsequently act upon him. All animals, vegetables, and minerals are equally subject to this law of nature, and may be almost infinitely changed by the varied circumstances with which they may be surrounded. Man then may be said to be a two-fold compound, formed of the qualities given to him at birth, and of the qualities derived from education, or the circumstances which surround him after birth; and these combined, make the individual what he is at every moment of his existence. He grows, and at all times feels, thinks, wills, and acts through the medium which is thus created; and as this is, so is the infant, child, and man.

According to the different circumstances in which the human being is placed, whatever may be his original nature, or that part which he received at birth, he may be compelled to become a cannibal, to delight in devouring his own species, or to loathe the eating of any kind of animal food. By these circumstances he may be formed to be one of the most passionate, or one of the most patient of men; the most malevolent, or the most benevolent; the most active, physically and mentally, or the most indolent; to delight in falsehood, or to detest it; to be intemperate or temperate;

ignorant or intelligent; to be of any of the religions professed in the world, or of no religion; to die and glory in dying in defence of any of those religions, or to dieand glory in dying in opposing all those religions; to be the most cruel and hard-hearted wretch known in the history of mankind, or to be the most kind and charitable being to all his fellow-creatures. In short, to be healthy, rational, and happy through life; or to have an irrational mind in a diseased body, and be miserable through every period of his existence.

Such, then, is the overwhelming influence of external circumstances over human nature. And yet it is most evident that the individual has not the slightest control in all this; for, in fact, he possesses nothing of his own creation. There is not the shadow of a substance in which merit or demerit can be supposed to exist. No part of the original compound which is called human nature, is formed under the control of the individual; and there is the same rationality in attributing merit and demerit, or responsibility to all other animals, as to the human species. All other animals have wills of their own, as the term is, as well as human beings, and if the latter are responsible on that account, so are the former. But nothing created has, or can have, a will of its own. The will and mind and all that is possessed, come from another power; and are no more the work of the individual who possesses them, than of any other individual, who is, in fact, as much to be praised or blamed for them, as the immediate possessor. The individual no more made, or could make, his own mind or body, than he could make the mind and body of an elephant; nor can he become by any process whatever, more responsible for the one than for the other. As it is impossible for a human being even to form the smallest part of his nature, to say that he is naturally bad, is only saying that God created him with a bad nature. And as God has created the tiger and hyæna with apparently worse natures, why not make these responsible beings also?

From what has been said, it is evident, beyond any rational contradiction, that nothing created can form any part of itself: that it must exist, think, will, or act, according to the qualities given to it, whether ignorance shall term them good or bad; that that which is created, whether it be good or bad, is the immediate and sole work of the power that created it, and that it will remain what it is until it shall be uncreated or decomposed; that if there be responsibility

in the work of creation, or in the operations of nature, it must be wholly in the Creating Power; for no sophistry of language can give to a sound or rational mind, any idea by what legerdemain process, that which is itself created can become responsible for the qualities which it has received from its Creator.

It is a characteristic of human nature, that it may be taught to believe any thing, however absurd and contradictory The history of mankind up to this hour, and the daily evidence of our senses informs us, that man has been, and is now, taught in all parts of the world to believe what is inconsistent, and opposed to all facts and experience. He has been taught, that although he does not make his faculties, qualities, and propensities, that is, his mind and body, yet that he becomes at some undefined period of his life, responsible for the thoughts of the one, and for the actions of the other.

It has been now demonstrated that the supposition of infant responsibility, is in opposition to the most clear and direct evidence of our senses. Man is not, then, responsible for the faculties, qualities, and propensities which God has given him at birth, for the Creating Power can be alone responsible for them at that period. When fairly stated, this is a truth so self-evident, that no one surely will now deny it; but it is alleged, man becomes responsible for his thoughts and actions at some period subsequent to his birth.

I would ask, at what period and in what manner does man become responsible for his second nature, or that part of his character which is the effect of education; or his first or created nature? For knowledge that can be of any utility on this part of the subject, it is necessary again to apply to the evidence of our senses. This evidence informs us, that any infant at birth is capable of being formed into an almost infinite variety of character, as respects disposition, habits, manners, religious belief, thoughts and actions; and these are determined by all the circumstances in which he is placed, acting upon the character which is given to him at birth. It is evident, as far as we are capable of judging, that no two compounds in nature are alike, and that, according to this apparently universal law of nature, no two infants at birth possess exactly the same combination of physical and mental qualities. The same circumstances or education, therefore, if it were possible to subject two infants to them, which it is not, except when linked together by nature, like the two Siamese youths, would not produce

characters alike. Hence the minor differences observable in children of the same country, district, or family. Yet it is most evident that education, or all the circumstances in which the infant is placed from birth, acting upon his peculiar created nature, make the individual, at every moment of his existence, in all respects what he is. Now, the evidence of our senses informs us, that none of these circumstances, for a considerable period, can possibly be, in any degree, under the controul even of the faculties, qualities, and propensities, which have been given to the infant at birth; but which, it must be recollected, are no more the infant's choosing or forming, than they are yours or mine, or any other animal's in existence; for they were made for him, and he was compelled to have them without his consent or knowledge.

But to show the error of all the popular notions on this vital subject, let it be supposed, for the sake of argument, that the human being after birth acquires power to form some part of his own peculiar faculties, qualities, and propensities, and that he is responsible for the use he makes of them. Yet these powers are liable to be daily altered, improved, or deteriorated by the circumstances in which he is placed after birth. This being the case, it becomes requisite that he should have the power of choosing these circumstances: otherwise, he cannot be answerable for the effects they are sure to produce on his first or original created nature. But he has not this power; he cannot, in any degree, determine the place of his birth, whether it shall be in Europe, Asia, Africa, or America; whether he shall be placed in the midst of Jews, Hindoos, Christians, Mahometans, Pagans, or Cannibals; among the learned or illiterate; among the wisest or the most foolish; among the tyrants or the slaves of mankind; among those who have been taught the most correct manners, as they are called, or among the very outcasts of society. The evidence of our senses informs us, that in all these respects, the infant has not the shadow of a choice; that he is, as to all of them, as passive a being as any other compound existing in nature. Before he can think, speak, or act, circumstances to him irresistible, have placed him in a situation in which he will be compelled to acquire the general language, manners, and religion of the district in which he may be born and reside —modified, it should be always remembered, by those of the particular class, sect, and family to which he may belong. This also, when clearly stated, is a truth so self-

evident, that no reasoning can disprove it; but some parties will say, admitting all this to be true, the individual, when his judgment is ripe, is quite competent to overcome the effects of these early impressions on the young mind, and to judge between truth and error, and therefore he becomes at this period responsible for the opinions he may entertain, and for the actions which may proceed from these opinions. The evidence of our senses informs us, however, that those who are born and remain in any particular country, and who are early forced to receive the popular notions of the parties around them, not only imbibe these notions in infancy, but, with a few exceptions, which may be easily explained, they retain them through life. Thus all who are born within certain geographical limits, are forced to receive the doctrines of Fo; and of the myriads who have been thus circumstanced, not one, probably, in a million has ever doubted the truth of their early instruction; while all those who are born and remain within other geographical limits, are forced to believe the doctrines of Mahomet, which they as uniformly retain through life. In like manner all those who are born and remain within the limits of Christendom are compelled to believe the mysteries of Christianity, which they retain through life in the same manner as the former hold their respective creeds. So also do other multitudes of our fellow-creatures, who live in certain districts of Asia, receive and retain through life the doctrines of Bramah, millions of whom worship the great idol Juggernaut; and many of them, to prove their faith and devotion, annually sacrifice their lives under the wheels of the carriage on which it moves. The inhabitants of almost all the remaining parts of the earth are also forced to receive other early instruction, which makes them, through life, Pagans, believing in the divinity of various animals and monsters of their own imaginations. These, then, the evidence of our senses informs us, are the effects of the overwhelming influence of circumstances by which human nature is controlled and rendered whatever they make it. Thus are men trained to believe the popular notions, however erroneous, of the district in which they are born and live. They are taught that these notions are alone true, and that those taught contrary to them, in other districts, are false, detestable impositions; and so truly absurd, that it is most extraordinary, and to the teachers quite unaccountable, how any rational creature could believe in them. These impressions are uniformly made on the minds of the inhabitants of all the various

districts in the world, and, in consequence, those of each district are made to believe, that all their fellow-men, who are born and live in all the other districts in which mysteries differing from their own are taught, are poor, weak, irrational creatures, who deserve only their pity, contempt, or hatred; and thus the foundation is laid for the worst feelings and passions which can be implanted in man. If human nature has not been hitherto completely under the controul of the circumstances in which it happens to be placed, why have the inhabitants of China, for so many centuries, been the disciples of Fo and Confucius? Why have the inhabitants of Hindoostan been Hindoos? Of Christendom, Christians? Of the districts governed by Mussulmen, disciples of Mahomet? and the greater part of the remainder of the world Pagans, worshippers of animals or imaginary monsters, or are still mere savages?

If men at any period of their lives, as they have been hitherto taught, could judge for themselves between truth and error, and if any one of these general doctrines were true, why have not all men long since discovered this invaluable knowledge, and become satisfied with its truth,—content and happy under its influence? No such impressions, however, have been made upon human nature, and the evidences of our senses informs us, that there is not one fact with which we are acquainted, connected with the subject, that does not tend to prove, that man never has been the creature of the particular faculties, qualities, and propensities, which he has been forced to receive at birth, and of the influence upon them of the circumstances in which he has been forced to live after his birth. Individual man, therefore, fortunately for himself and his race, never has been, nor can he ever become competent to create his own will, determine his own feelings and convictions, or to form his own character.

The old system of society, from the earliest periods of which records exist, has been formed upon the supposition that man was created with the power to form his will, to believe, or disbelieve, to love, be indifferent, or hate, at his own pleasure, and to form his own character. The old system of society, therefore, is as erroneous in principle, as it has ever proved itself to be injurious in practice.

Presuming that these facts relative to man are now placed beyond doubt in all intelligent minds, who have been enabled to overcome their early prepossessions, we will, from these facts, deduce the fixed and unchanging laws of human na-

ture, as the only sure foundation on which to erect a rational and beneficial system for the formation of a superior individual character in man, for the well-ordering of society in districts, and for the general good and peaceable government of the world.

These laws are—

1. That human nature, in the aggregate, is a compound consisting of animal propensities, intellectual faculties, and moral qualities, or of the germs of them.

2. That these physical propensities and intellectual faculties are united, in different proportions, in each individual.

3. That this difference, in the proportion of the same general propensities, faculties, and qualities, constitutes the original difference between one individual and another.

4. That this difference in each is made by a power unknown to the individual, and, therefore, without his consent or control.

5. That each individual comes into existence within certain external circumstances; and that these, acting upon his peculiar organization, during the early part of his life, impress their general character upon him; and thus the local and national character of each individual is formed, independently of himself.

6. That the influence of these general external circumstances is modified in a particular manner, by the peculiar organization of each individual; and that thus the distinctive character of each is formed and maintained through life.

7. That no infant has the power of deciding at what period of time, or in what part of the world he shall come into existence; of what parents he shall be born; in what particular religion he shall be trained to believe; or by what other external circumstances he shall be surrounded from birth to death.

8. That each individual is so organized, that, when young, he may be made to receive either just and consistent ideas derived from a knowledge of facts, or to receive false and inconsistent notions, derived from the imagination, unsupported by, or in opposition to, facts.

9. That each individual is so organized, that he must necessarily become irrational, when he is made, from infancy, to receive as truths, false notions, and can only become rational, when he shall be made, from infancy, to receive true ideas, without any admixture of error.

10. That each individual is so organized, that, when young,

he may be trained to acquire injurious habits only, or beneficial habits only; or that he may be made to acquire a mixture of both.

11. That each individual is so organized, that he must believe according to the strongest conviction that is made upon his mind; and that this conviction cannot be given to him by his will, but that the will is formed essentially by the conviction which he is compelled to receive.

12. That each individual is so organized, that he must like that which is pleasant to him, or, in other words, that which produces in him agreeable sensations; and dislike that which is unpleasant to him, or, in other words, that which produces in him disagreeable sensations; and that he cannot know, previous to experience, what particular sensations new objects will produce on any one of his senses.

13. That each individual is so organized, that his will is formed for him by the effect, either immediate, or more remote, which circumstances produce on his convictions and feelings.

14. That each individual is so organized, that not only his feelings, his thoughts, and his will, are formed for him, by the effect of the impressions which circumstances produce on his individual organization; but that his whole character, physical, mental, and moral, is also thus formed independently of himself.

15. That each individual is so organized, that impressions, which at their commencement, and for a limited time, produce agreeable sensations, will, if continued without intermission beyond a certain period, become first indifferent, then disagreeable, and ultimately painful.

16. That each individual is so organized, that when, beyond a certain degree of rapidity, impressions succeed each other, the effect produced is to dissipate, weaken, and otherwise injure his physical, mental, or moral powers, and to diminish his enjoyment.

17. That each individual is so organized, that his highest health, his greatest progressive improvement, and his permanent happiness, depend upon the due cultivation of all his physical, intellectual, and moral faculties and powers; upon all these constituents parts of his nature being called into action at a proper period of life, and upon their being afterwards exercised according to the strength and capacity of the individual.

18. That each individual is so organized, that he is made to receive a vicious, unhappy, or what is commonly called a

bad character, when he has been created at birth with an unfavorable proportion of the general propensities, faculties, and qualities of our common nature; and that, when so unfortunately organized, he has been placed, from birth, amidst the most unfavorable circumstances.

19. That each individual is so organized, that he is made to receive what is called a medium character, when he has been created, at birth, with a favorable proportion of the elements of our common nature; and when the external circumstances, which surround him at birth, are such, as to produce vicious or unfavorable impressions; or when he has been created with an unfavorable proportion of these elements; and when the external circumstances, in which he has been placed, are of a character to impress him with favorable sensations only; or when he has been created with a favorable proportion of some of these propensities, faculties, and qualities, and an unfavorable proportion of others; and when the individual has been placed, through life, in varied external circumstances, which make on him impressions which produce some good and some evil sensations. Owing to the circumstances which have existed through all past times, and, especially, to the ignorance which has ever prevailed respecting human nature, this last compound has hitherto formed the general condition of mankind.

20. That each individual is so organized, that he is made to receive a superior character, when his original organization is such as to contain the best proportion of the propensities, faculties, and qualities of which human nature is formed; and when the circumstances which surround the individual, from birth, are of a character to make impressions upon him which produce only superior sensations; or, in other words, when the circumstances, or laws, institutions, and customs, under which he lives, are all in unison with his nature.

These laws are necessary to be accurately known, and consistently acted upon, before a rational state of society can be formed. Considered separately and united, and viewed in all their bearings and consequences, they form the most perfect foundation for a new moral and political code of laws—a code abundantly sufficient to produce, in practice, a new character in man and a very superior state of society. For the facts whence these laws are derived remaining the same, at all times, and in all countries, must be, if they ever

have been expressed, the true words of God. They are laws of nature, not of man's invention; they exist without his knowledge or consent; they change not by any effort he can make; and as they proceed solely from a cause unknown and mysterious to him, they are divine laws in the only correct sense in which the term can be applied.

It is now evident that all codes of laws, to be beneficial to mankind, and to be permanent, must be, without exception, in strict accordance with all the laws of human nature, and opposed to none of them.

For when human laws are opposed to nature's laws, confusion, crimes, and misery, are sure to be produced. All past and present human laws are in direct opposition to those laws which experience has now proved to be nature's laws, and the former, in consequence of this vital defect, have undergone continual change, and produced continual disappointment. When men shall acquire sufficient wisdom to induce them to abrogate all existing laws and institutions which are unnatural, and to contend no longer against nature's laws, but shall agree to adjust their institutions and governments solely by them, then, and not before, will peace be established on earth, and good-will among mankind.

Having discovered from facts, which alter not for man, what the laws of human nature are, our next inquiry, in course, is to ascertain what are the everlasting conditions necessary to ensure the happiness of a being so formed. They will be found, probably, to be comprised under the following ten heads:—

1. The possession of a good organization, physical, mental, and moral.

2. The power to procure, at pleasure, whatever is necessary to keep the organization of each individual in the best state of health.

3. An education which shall cultivate, in the best manner, from infancy to maturity, the physical, intellectual and moral powers of the population.

4. The means and inclination to promote continually the happiness of our fellow beings.

5. The means and inclination to increase continually our stock of knowledge.

6. The means of enjoying the best society we know, and, more especially, the power of associating at pleasure, with those for whom we cannot avoid feeling the most regard and the greatest affection.

7. The means of travelling at pleasure with pleasure.

8. The absence of superstition, supernatural fears, and the dread of death.

9. Residing in a society so constituted that all may, at all times, express, without giving offence, whatever they think and feel.

And, 10. Residing in a society in which all human laws, institutions, and arrangements, shall be in accordance with the laws of human nature, well organized and well governed.

These are the conditions which human nature requires to enable it to make a continued progress in improvement and in happiness.

In future Lectures, I purpose to explain, at length, what I include in each of these ten conditions. At present I state only texts for my proceedings in subsequent Lectures.

From these laws of human nature, from the conditions necessary to its happiness, from the experience of the past, and from the existing state of the affairs of mankind over the world, a "Science of Society" may be deduced of far more value to the population of every country than all other known sciences combined, for these form but parts of this great science. It is like all other sciences, founded upon unchanging facts, and when discovered, simple in its arrangements, and easily to be understood. It consists of four parts only,—the production of wealth, the distribution of wealth, the formation of character, and domestic and foreign government; and however complicated the proceedings of any nation or people may appear, they are resolvable into these four component parts. Before we separate, as there may be parties present on this occasion who may not be here at the next Lecture, it is my desire to prevent misconceptions with regard to my views and proceedings; I, therefore, take this opportunity to say, that I am not connected with any class, sect, or party, in this or in any other country. I have not the slightest hostility, or any unkind feeling towards any class, sect, or party, or any individuals in any country. I wish not to create confusion or disorder among any people; but I supremely desire to see truth made known and established for the benefit of mankind. In furtherance of this all-important object, I believe it useful and right, and that this is the proper time to declare, that if the facts which I have this day placed before you respecting human nature be true, as I most conscientiously believe them to be, then is the present system of the world founded in error; in errors destructive of the virtue and happiness of the human race; and that it becomes the

first and highest duty of the intelligent in church and state, throughout the civilized world, to examine this subject to its origin in principle, and through all its ramifications in practice; and I now call, more especially, upon the well-disposed, conscientious, and intelligent part of the population of these realms, to make this examination, in the pure spirit of enquiry after truth, that they may be relieved from the ignorance, the crimes, the poverty, and the miseries in which all of them from the highest to the lowest, are now, more or less, involved. For the great ones of the earth cannot under the existing system attain to a tithe of the real wealth, knowledge, virtue, and happiness, which, under the direction of a science fixed and certain in all its results, may be secured, through all coming generations, for every individual.

PART II.

It is now my intention to prepare the public for some general explanation of the Science of Society, through a slight examination of the political, religious, commercial, and social arrangements of this country, by the standard which it affords, and thus bring before the public mind some of the enormous errors in which the nation is now involved.

This science, then, as already stated in the first part of this Lecture, is like all other sciences, founded upon unchanging facts, and, with attention to these facts, not difficult to understand.

It consists of four parts only—the production of wealth, the distribution of wealth, the formation of character, and domestic and foreign arrangements of government.

However complicated the proceedings of any nation or people may appear, they are resolvable into these four component parts: for some arrangements must exist by which the wealth used by any society is produced; arrangements of some kind, must also be in practice to distribute the wealth so produced among all the members of the society. The circumstances which form the character of the individuals composing the society, will be continually around them, and obvious to every intelligent observer; and all people must possess laws or customs by which they are governed in their domestic and foreign relations.

As these component parts of any society are well or ill-arranged and combined, so is their prosperity or adversity, their superiority or inferiority, compared with other communities of men.

The British Empire now claims pre-eminence in prosperity and superiority over the most powerful and civilized nations of the world. We will, therefore, examine what progress this favoured country has made in the Science of Society—in that knowledge which is the most important to advance the improvement, the power, and the happiness of its population.

By this examination it will be ascertained what progress has been effected in Great Britain in a knowledge of the Science of Society: whether it has attained its acmé of wealth and power, and must now retrograde; or whether, by the adoption of other and superior principles and practices, it has not yet an unlimited course of prosperity to pursue, and much higher knowledge to obtain.

And, first, as to the department of production, as it now exists in Great Britain:—Under a system adopted without design and pursued by mere accident, this country has acquired powers of production unknown in any country at any former period; powers much greater than the government or the people know how to wield advantageously for themselves or foreign nations. It possesses powers to create a superfluity of all things useful or rationally desirable for the whole population; powers more than abundant to satisfy the wishes of all, if those powers were properly combined and rightly directed; but for the want of these powers being directed under a knowledge of the Science of Society, they are so irrationally applied, that instead of producing abundance of wealth for all the population, and wealth, too, of the most valuable description, they are actually often directed to destroy more value in manual labour, than to create of value in productions; and the productions which they create, are, to a large amount, of the most useless and worthless descriptions; more calculated to deteriorate the physical and mental qualities and faculties of the population, than to benefit them. In this respect, surely, a great reform is necessary; for society is suffering to an extent far beyond the imagination of any party, even of those individuals whose duty it is to understand these subjects, and to direct the public mind upon them.

The powers of production are manual, mental, and artificial or scientific; each of which, at present, is in an imperfect state, although capable of receiving immediate extensive improvement, and of being applied to effect the most permanently beneficial purposes. The manual power of society, with very partial exceptions, may be said to be now almost untrained, and to be, in many cases, most ignorantly directed; and, in consequence, a very large portion of this valuable power is lost to society. Were it not so, each of the individuals among the industrious classes would be estimated of much more value than he now is, and very different arrangements would be introduced for the general instruction of the working classes in the various branches in which they are occupied. The time is approaching when society will discover the true value of well-trained and directed manual power, and when it will be very differently applied than it has been by our ancestors, or than it is by the present generation. It will be made to receive a superior individual and general direction, and then it will be, in every instance, well employed for the benefit of society, and never to its injury.

But the mental power of the population is as little cultivated as the manual, and the direction which has been given to it, is equally or perhaps more pernicious. The mental powers of the British population, if duly cultivated from infancy, would be competent to give a direction to their manual and scientific powers, by which every want of every individual composing the community, may be amply supplied, and by which, a change would be effected in the arrangements for agriculture, in the buildings for all purposes, and in the character and appearance of the people, that would gratify and delight all who could be interested in the improvement and happiness of their fellow-beings. The mental faculties of each individual, as soon as arrangements shall be formed to cultivate them to their full extent, will be discovered to be of great value; of far more intrinsic worth than much silver or gold, or than rubies and diamonds; and that the former may be made to contribute much more real wealth and enjoyment to society than the latter, and even to reduce the precious metals and stones to their true estimate, to their original value for meretricious ornaments in savage life.

Whenever man shall be trained, from infancy, to become a rational being, the intellectual power of the human race will never be put in comparison with these metals and stones, which derive almost all their value from the past and present irrationality of mankind. Hitherto men, through ignorance, have been made slaves to inanimate things of little or no intrinsic worth, and which, in a rational state of human existence, would be formed into implements and instruments of common utility, and applied for the general benefit of all. At present, however, these intellectual powers, the high value of which no one has yet been trained duly to appreciate, are rendered abject slaves to these trifles, or similar baubles; for in the degraded state in which the moral faculties of men now are, it is wealth, or title, or honour of some kind that is worshipped, and not the man, or any physical, or mental, or moral quality, he may possess.

But such is the ignorance, at this day, of the Science of Society, that men who desire, above all things, to obtain riches, or the common wealth of the common mind, know not how to form proper arrangements to create and retain it. The mass of this generation are in actual poverty, or in the fear of it; and yet they are hourly neglecting, or thoughtlessly squandering, the most powerful means for the creation of wealth. It eagerly and anxiously desires riches, and yet it childishly wastes and destroys, upon an enormous scale of extravagance, the most

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efficient powers possessed by human nature for creating it in superfluity. In fact, man has not yet acquired the knowledge to enable him to ascertain what real wealth is, or those things are which can alone beneficially satisfy his desires, or permit him to enjoy, without satiety, that high degree of mixed physical, intellectual, and moral happiness, which will be permanently possessed by man, as soon as his varied natural faculties shall be duly cultivated, and he shall be allowed to live in a rational state of existence. If the manual and mental powers of production, at the controul of Society, have been, hitherto, lamentably neglected or mis-directed, the artificial or scientific powers have been nationally still more disregarded, and allowed to be more injuriously applied. If these new powers were well understood and wisely directed, they would be found capable of performing whatever the human mind would desire. There would be nothing too momentous, or too minute for them to perform, provided they were properly put into action by the united energies and experience of Society. For these new powers are capable of receiving any direction, and of being increased to any extent. Whatever operations the hands, feet, or body of men can be trained to accomplish, may be imitated, and often surpassed, by mechanism; nor can we imagine to what degree of perfection these imitative inventions may proceed, while the public remains ignorant of the Science of Society; while it remains unacquainted with the range of thought and invention to which the human powers may be cultivated.

But how have these powers been applied, under the direction of the individual will, for individual gain? Have they been directed to diminish human labour? Have they made human labour less laborious and less unhealthy? Have they not rendered it necessary, that greater numbers of men, women, and young children, should be now employed for a greater number of hours daily, to obtain the privilege of lingering out a miserable existence, than were requisite before these extraordinary new powers were invented and introduced into practice? Is it not the boast of a certain class of persons calling themselves political economists, that in every department of life into which new chemical discoveries or mechanical inventions have been admitted, that more manual labour has been required than before these improvements were thought of and adopted; while most of the miseries of human life, among the industrious classes, arise from the great degree of labour which they are compelled to exert and apply to ensure the continuance of a wretched existence?

Such, indeed, is now the total ignorance of the Science of Society, that very little is scientifically known of the manual, mental or artificial powers of production, relative to their present amount or their qualities, and the means of their extension or improvement, or to the right application of them for the legitimate use of man.

These valuable powers, which, under the direction of knowledge, derived from the Science of Society, would saturate the world with every kind of wealth, until it should cease to be an object at all desirable for individual accumulation, are now, for want of that knowledge, made to oppress the most useful and valuable portion of the human race, without producing any real benefit to any other portion of it. They are so applied as to keep all parties in a state of hostility, confusion, and chaos; which evils are hourly increasing, and will continually augment, until it shall be discovered to be impracticable longer to compel the working classes to proceed under an oppression to which, with the knowledge they are acquiring, they will not submit. In short, no errors can exceed those which are, at this hour, committed in the department of production; all is confusion, disorder, derangement, and counteraction of purpose, and none who are engaged in it know what they are about, or for what end their productive powers are kept in action. In every branch of this important department the same ignorance prevails. In many instances the utmost ingenuity is in daily action, upon a magnificent scale; and when enquiry is made to what end or purpose? the persons directing these operations are struck with the question, as though it had never previously occurred to them. The hundreds and thousands employed are overwhelmed by the hurry and bustle of their activity, with a view to produce wealth, as they imagine, while the parties themselves frequently acknowledge that the more they produce of this wealth, the greater is the poverty which they create, and the greater is the risk which they run, of destroying the capital which they already possess. In this state of ignorance and chaotic confusion, in the department of production, it is impracticable to estimate the amount of wealth daily lost by the nation, through the deterioration of the powers of production,—through their non-application and their misapplication.

Yet, impossible as it is to form any accurate notion of the enormous loss of national wealth, sustained through these errors, we may be certain that it greatly exceeds in amount four or five millions daily, even at the present low

estimated value of property. This amount, wisely distributed, would render poverty, or the fear of it, in the British dominions, unknown for centuries. This is one small item of national benefit that will arise from a knowledge of the Science of Society, relative to the department of production. If we proceed to examine the existing state of the department of distribution, we shall find the same disorder, confusion, and want of purpose, as it has been shewn, reigns throughout the department of production.

As it has never been asked how wealth can be the most abundantly and beneficially produced for society, so the question has, in like manner, never been thought of how the wealth produced by society can be the most advantageously distributed? The simple and natural reply would be, by passing it in the shortest and most economical manner, from the producing powers to the consumers. But what is now the actual practice of society? It is, generally speaking, the reverse of this process. Almost every expedient has been devised for the purpose of passing productions through many hands, at a great expense of labour and capital, before they reach the consumer; and in these arrangements for the distribution of wealth, the quality of the articles composing it, is often greatly injured by the small quantities into which they are divided, and the improper temperatures in which they are kept.

The truth of both these positions will be evident by an inspection of the extravagantly fitted up large retail establishments, formed altogether for show and attraction; and of the numerous miserable small inconvenient holes and corners, through which the poorer, among the working classes, are generally supplied; and of the innumerable description of common retail shops, through which the general articles of consumption are usually vended.

Of these shops there are probably much more than fifty for one that would be required, under an arrangement formed on a knowledge of the Science of Society; and the capital and labour of the forty-nine thus wasted, would be sufficient, if they were properly applied, to produce more wealth, of a superior description, than society, when formed into a rational state, would desire to consume.

Under the existing embarrassments of this nation, few occupations can be more puerile, or produce a more inferior character of mind, than the mere distributor of wealth for his own gain. He produces nothing for society,—he acquires no useful knowledge,—his most valuable faculties are dormant or mis-directed, and he acquires the habit of servility, which encourages pride and oppression in his customers, and destroys all independent

energy in his own character. This mode of distribution is one of the random measures of society, arising from the individual competitive system. It is a direct waste of manual power, of capital, and of intellectual faculty, to an enormous extent; and it forms a weak imbecile character, in a large, and what might be made, a valuable portion of the human race. It is one of the most extensive, although it is one of the most useless of the existing occupations of society. It is probable that one-fifth or one-sixth of the population is directly or indirectly occupied in or for this department. And nothing can shew more evidently the loose, random formation of society, than the immense waste of power which has always been made in this department, and which is continually increasing by a useless expenditure in unnecessary decoration, calculated only to attract and deceive. Much of this metropolis, and of the large cities and towns throughout the kingdom, are composed of wholesale and retail arrangements for distribution, not any part of which would be useful under a scientific or superior organization of Society. Productions of all kinds would generally be conveyed from the stores of the producers, to the places where they would be prepared for immediate consumption. They now needlessly pass from place to place, and hand to hand, and in most cases circumstances exist to make it appear to be the interest of distributors to adulterate and deteriorate many of the first necessaries of life, by which the health of the consumers is often injured, if not destroyed. These are a few of the many evils which arise in the department of distribution, from the ignorance of all parties, in the British dominions, relative to the Science of Society.

We proceed now to investigate the arrangements which exist respecting the formation of character. In Great Britain more has been said and written, probably, upon the subject of education, than in any other country. The term education, in its more enlarged and true sense, means the formation of character from infancy to maturity. Now what are the arrangements which exist in this country for the formation of the character of the population? for a character of some kind is given to every subject born within the British dominions; and the permanency of its wealth, power, and national superiority depends upon this character.

We will examine the education given to the many and to the few; and by this analysis we shall discover, from another point of view, what progress has been made in this country, in the Science of Society.

If this science had been known in Great Britain, that department of it which refers to the formation of character, being by far the most important of all the departments of which it is composed, would have been founded on correct principles, arranged with accuracy and care, the beneficial effects of which would be seen and felt to-day, over the whole of the British dominions.

But, after all the controversial writings which have appeared on the subject of education, or of the formation of character, what has been effected for the great mass of the population in the British Isles and their dependencies? What is the character which has yet been formed, even for the privileged few? A short residence in this great metropolis will be sufficient to supply a full and complete answer to these questions. To ascertain the first,—a fair specimen will be seen by an inspection of the inmates in the dwellings within St. Giles's, Wapping, Billingsgate, and all the small streets, lanes, courts, and alleys in and around the city. To be well-informed respecting the second,—a visit to the streets, squares, and houses, and to the places of public amusement and resort at the West end of the town, will be equally efficacious.

The laws of our nature, and the Science of Society, teach that the human part of the character of man is essentially, if not altogether, formed by the external circumstances in which he is placed, and which are permitted to exist permanently around him.

Now, what are the circumstances in which the great mass of the lower and of the industrious classes are, from their infancy, surrounded? Inspect them accurately, examine each separately, and ponder well what must be their united influence upon poor human nature, when thus assailed on all sides, through every step of its progress, from birth to death. Assailed by circumstances, all more or less injurious to its health, unfavourable to its progress in real knowledge, unfriendly to the progress of charity in their minds, or to the growth of good or kind feelings for their fellow-beings, and utterly destructive of every thing deserving the name of happiness. They are from the hour they are born, placed in the midst of discomforts; their habits are ill-formed, their minds are filled with prejudices, their natural feelings are continually opposed, and they are beset on all sides with temptations which few of them are formed long to resist, and misery to themselves and to society is the necessary result.

This is the sad lot of the lowest, and, I fear, it is now too true a picture of the real condition of a large portion of the industrious classes; and these two classes combined,

form a very large majority of the population of the British dominions.

If such as I have now described be a faithful, and by no means an overcharged description of the lowest, and of the majority of the working classes, let us direct our attention to the real situation of the upper or more wealthy classes. Let us, without prejudice for or against those of high station, examine what is the full extent of the advantages which riches and honours, and their well-known influence, give to the favoured few who are in possession of them. Let me first ask, by what kind of circumstances are the individuals of this class surrounded from their birth? From their infancy, the great majority of them are indulged with luxuries injurious to their health; they are flattered by their attendants, and their associates; they are filled with notions of their own importance in society; they are trained to have unjust and unnatural feelings for those of inferior rank and condition; they are made to imbibe the peculiar prejudices and errors of their station; they seldom hear the truth, or see the world as it is, and too frequently they are rendered wholly dependent upon their wealth, unable to be of any real service to themselves, their fellow-subjects, or to their country: seeing nothing with their own eyes, and too often receiving, without examination, all their impressions from others. That there are exceptions, and brilliant exceptions to this rule, all who have had an opportunity of observing the upper classes will readily admit; but they are exceptions, and the causes which create these exceptions, are obvious to those acquainted with the laws of human nature, and with the Science of Society.

The circumstances, then, in which the upper classes are placed, from birth to death, are far from being those which are the best calculated to form the most superior character in man, or to secure to him the greatest amount of rational enjoyment. They are not the circumstances which can alone create in man a sound constitution of body, strength of mind, accurate and extensive knowledge, a clear perception of truth, a dislike of all personal flattery, and a continually increasing kind and benevolent feeling for all his fellow-beings. No! this character never has been, nor is it practicable it ever can be created under the existing order of society. The errors, the fundamental errors upon which it rests, and upon which the entire fabric has been erected, prevent the possibillity of any superior or rational character being formed, while the present order of society shall be allowed to remain.

It is, however, no uncommon saying, that "there is much

truth in the exceptions which have been made, relative to the defective character now formed in Great Britain, for the upper and lower classes; but that the middle class in this country is the choice portion of the present population of the world."

Let us then endeavour to do strict and impartial justice to this part of the subject, and ascertain, truly and justly, what is the real character which has been formed for that portion of our fellow-beings, which is now esteemed by many the best among the human race. The character formed for this class is one more observant in its general practice of the precepts which are forced, with great care, into the mind during childhood and youth. It is necessary, and it is that necessity which produces the result, that the individuals of this class should attend, or appear to attend, to the forms, ceremonies, and creed of their church, and be particularly prudent in their habits, to ensure them respect in their situation, or success in their worldly concerns. To attend to the external forms of religion according to the peculiar tenets of their sect; to express sentiments at all times in unison with those doctrines, and to be careful of the observance of the customs and habits which are required of those who aspire to be well received among the most influential of this class; they must be trained to be weak and irrational in intellect, so as not to possess the power to discover inconsistent principles and practices in themselves, their instructors, and their general associates. Or, if their natural capacities are too strong to be thus overpowered with errors and inconsistencies innumerable, and they perceive the fallacies of the dogmas which their instructors have endeavoured to force upon them; then, to retain what is called the respectability of themselves and families in their rank of life, they are compelled to become hypocrites, to suppress and falsify all their natural feelings, and cover, by continual artifice and deception, their real convictions and feelings.

Thus one of these two characters, or some mixture of them, sometimes inclining to the one, and sometimes to the other, according to the natural strength or weakness of the original organization or constitution, and the more or less favourable circumstances in which it is placed, become the character of the middle class of society in Great Britain, which character, under the existing system of the world, is acknowledged to be the picked character of Christendom; the most to be envied or desired by the whole population of Europe and America, if not by Africa and Asia. This is now the boasted superior character

of what is called the civilized part of the globe. Then we must conclude, that the best character that the present system of society can produce, is that which is now possessed by the middle ranks in the British dominions.

We, however, advocate the principles which, whenever they shall be faithfully and honestly applied in their full extent to practice, will form a universal character for the human race, as far superior to that now given to the middle classes of this country, or to any hitherto known, as science is to uncertainty, as unchangeable truth is to random conjecture, as knowledge is to ignorance, sincerity to deception, and as the true dignity of mind, arising from high intelligence, conscious integrity, and singleness of purpose in promoting the improvement and happiness of the human race, is to the imitation of these characteristics, when proceeding from fundamental errors and inconsistent notions relative to the nature of man, and the laws by which he is governed.

Involved in a chaos of error, acting at random under the instigation of a wild fancy, tenaciously opposing simple, obvious, and, if rightly applied, invaluable facts, man knows not what manner of being he is, or to what high acquirements and dignity of conduct his faculties may be made to attain. These truths I trust will not be much longer hidden from him.

We now come to the last division of the subject, to the existing arrangements for the government of the British dominions. The real science of governing is to form arrangements to produce the greatest amount or improvement in the state, and to secure the highest degree of happiness for the whole population. But the governing power in all countries, has been hitherto an emanation from public opinion, formed by the most influential private interests, with very slight reference to the improvement and happiness of the mass of the people. It is only now, for the first time in the history of nations, that an approximation is making towards a superior or scientific organization of power to attain the legitimate objects of government; and it is greatly to be desired, that no circumstance may intervene to retard the rapid progress which the government of this country has latterly made, in removing the obstacles which have so long stood in the way of every attempt to substitute real knowledge for prejudice among the upper, and ignorance among the lower classes.

It has been said, that the real science of governing is to form arrangements to produce the greatest amount of improvement in the state, and to secure the highest degree of happiness to the people.

But what is the amount of improvement in producing and distributing wealth in the British dominions, and what is the true value of the arrangements that now exist for forming a superior character for the people, and for securing their happiness?

Without in the slightest degree attributing blame to any of the past or present rulers of these kingdoms: for to do so, would be an act in opposition to the principles which I have always advocated; I am compelled, by an impartial examination of the facts around me, to say, that in every department of society, there is not the least appearance of a general and enlightened government acting for the benefit of the people. Instead of this invaluable superintending power, if it were rightly directed, we, almost every where, perceive the active workings of an ignorant self-interest, opposed, in almost every instance, to the general good of the people, and to the highest and most permanent interest of the nation.

I am aware it is a favorite doctrine with those few individuals who best thrive under a system of government which allows them, by their position with regard to capital and political, literary, and commercial knowledge, to obtain the choice situations in the existing order of things, to advocate the advantage of an inactive government, that will permit, with the least restraint, every one to take his own course, and to do the best individually for himself.

This doctrine, however, is true only when compared to the active proceedings of an ignorant despotic government, whose practical measures are inferior in wisdom to the random proceedings of individuals, guided in their conduct by a desire to promote their own immediate benefit, without reference to the general well-being of the community to which they belong. It is not true, when applied to a government acting upon the united experience of a nation, with all its measures devised to effect, through wise arrangements in each department of the Science of Society, the most beneficial results for the whole community.

Herein is the great defect of the British government; it is, day by day, influenced by immatured theories to adopt measures of expediency in opposition to great permanent principles to which it should adhere without change, and by which the prosperity of the nation would be, at all times, insured and rendered invulnerable to the attacks of either domestic or foreign opponents.

But these principles have not yet been understood, or not been

made sufficiently popular to be adopted by any administration; and, in consequence, the British government, which ought to set a steady and superior example to other governments, cannot be calculated upon, with any certainty, either in its home or foreign policy.

Owing to this defect, the mass of the people in town and country are now in great ignorance and poverty, and the greater their idnustry, the more extended is their pecuniary distress, and the more severe and formidable are the obstacles to prevent them overcoming the ignorance in which they are now involved.

This anomaly is the result of the want of knowledge, among the whole population, of the Science of Society, and of the government allowing various, and opposing individual interests, to influence and direct its proceedings, instead of adopting general measures for the public good, founded upon principles of Science which change not, but remain the same yesterday, to-day, and for ever.

Whenever the British government shall obtain sufficient support from public opinion to enable it to act steadily and consistently upon the laws of human nature, and to found all its arrangements in accordance with the Science of Society, no such places as Billingsgate, Wapping, or St. Giles's will be allowed to remain, to destroy the best dispositions and the superior faculties of the beings who are trained to inhabit them. No such unfortunate persons as crowd the streets, courts, and alleys of this overgrown city, would be any where to be seen—the poverty, of which so many complain, and from which so many suffer the extreme of wretchedness, would be unknown—and that shocking appearance of gross ignorance now so prevalent throughout the lowest class in this country, would be speedily changed for an expression of superior feelings and intelligence, that would gladden the heart of every beholder, and produce a perpetual flow of happiness throughout society; which in the present irrational condition of all ranks, none are duly prepared to appreciate or fully to comprehend.

LECTURE II.

I have now to show the errors of the notions on which society has been hitherto founded.

It is known to all who reflect, that the professed object of all religions is, to make man good and happy; and the peculiar objects of the Christian religion have been to produce universal charity, kindness or love, and sincerity, among its disciples, and throughout the world. I ask you, in what part of the world have these results been produced? or in what corner of the earth has any one of them been established?

My object, since I was ten years of age, has been to find men who were good and happy, to discover any portion of my fellow-beings who lived in a society in which universal charity, love, and sincerity prevailed.

I sought for these in vain, and the want of success in these respects, influenced me, at that early age, to attempt to discover the cause which prevented, among all tribes and people, the existence of pure charity, of sincere affection, and of truth unmixed with error.

And being for many years occupied in tracing to their source the various instances of a want of charity, of affection, and of truth, which on all sides presented themselves to me; I found they were uniformly the necessary effects of fundamental errors which, in direct opposition to nature, were forced in infancy and

childhood into every mind, and that all the religions of the world emanated directly from these same errors.

Having taken all the means that occurred to me to ascertain whether or not I could have been deceived in these investigations, and finding that every expedient I used to detect the error, if any existed, confirmed the impression which an unbiassed attention to facts had first produced; I persevered in pursuing the subject, until the science of human nature, and of human society, in all their ramifications, became familiar to me. I then perceived that the real cause of human misery, in all its variety, arose from the mistakes which had given birth to all the religions known, and to the human formation of the character of man, in every country, savage or civilized. Men were impressed with the notion that there was demerit in entertaining certain opinions, and great merit in possessing others; the latter opinions were formed into creeds of faith, and one creed was opposed to another, throughout the greater part of the known world; and, as all were trained from infancy, under the impression that their eternal happiness depended on their faith in their own creeds, and that each individual had the full power within himself, to believe or disbelieve his own creed; the foundation was thus laid for universal discord, hatred, hypocrisy, and falsehood.

The greatest violences and the greatest cruelties, have been those which have been inflicted by the advocates of one creed, upon those less numerous or powerful, who have been taught a conscientious belief in some other creed.

To the evils arising from the notions that man had the power to believe or disbelieve at his will, there has been no cessation in the history of the human race.

It would indeed be an endless task to attempt to enumerate the evils which this single misconception of the laws of human nature has produced, to individuals, to nations, and to all tribes of people. Were we to attempt to enter into the detail of crime, and miseries, which this one fatal error has engendered among the human race, millions of volumes would not contain them. The life of every individual, who has lived through the past ages, has been full of them; the history of all nations has been made up of them, and the world at this moment is overwhelmed with them.

Although this one error is, of itself, sufficient to ensure crime and misery, throughout every generation in which it shall be forced into the human mind, although it is all-powerful, to inflict them with the endless evils which arise from the want of charity, of love, and of truth, neither of which can ever become the

practice of mankind, as long as this error remains; yet, as if it were to make the cause of crime and misery irresistible among men, another error of great magnitude was added to the former, and man was taught to believe that he possessed the faculty to love, to be indifferent, or to hate his fellow beings, and the other objects of nature at his will, or according to his pleasure. Hence human arrangements were formed to generate anger, jealousy, deception, and falsehood; to sow the seeds of other innumerable crimes, and to afflict the deepest wounds on human nature; and these two errors united, have made man the most inconsistent, the most irrational, and consequently the most miserable animal upon the earth. This two-fold error has implanted discord and disunion of sentiment, and jealousy and opposition of feelings throughout the whole family of mankind, and have rendered the attainment of pure charity, of sincere affection, and of simple truth, impracticable to the whole human race; and these errors, while they remain, will effectually prevent the acquisition of the most valuable knowledge, that man can use for his benefit; a knowledge of himself and of his fellow beings, a knowledge of the laws of human nature, and of the Science of Society; for a knowledge of these subjects would enable him to perceive the means, now at his controul, by which he could easily remove the ignorance, the poverty, or the fear of it, and the bad feelings which now afflict him, in every clime and in all countries; and it would enable him, without further loss of time, effectually to apply those means for the improvement of himself and of his race.

The next division of the subject to be explained is:

To demonstrate the want of wisdom, in longer permitting these errors and evils to deteriorate and afflict the whole human race.

I have stated the conditions which are necessary to the happiness of human nature, and happiness is the end and aim of our existence.

But not one of these conditions can be attained, in any degree of perfection or security, under the continuance of the errors which I have stated.

The whole world must continue to be inconsistent and irrational, as long as it shall be governed under institutions originating from, and founded upon the supposition that these errors are truths. Now it has been stated that the first condition necessary to human happiness, is that all shall be born with a good organization, physical, mental, and moral; but while these errors prevail, not one step can

be taken, in practice, to prepare society to adopt any measure to secure this great benefit for future generations.

The faculties, the habits, and the practices of men have been so degraded and perverted, that they are now in no condition to enter upon the investigation of subjects, on the right understanding of which the most important interests of their offspring depend. They seem to be altogether unconscious that the principles exist, which, if properly applied to practice, would infinitely improve the physical and intellectual organization of the human race, as well as the organization of vegetable and other animal life. Little are they aware of the extent of original and organic improvement, that by wise or rational arrangements may be given to future generations; and still less do they understand, how much the present suffers from the absence of these arrangements.

But where are the individuals now to be found, who are sufficiently intelligent and virtuous to know how to begin to converse rationally upon these subjects? Yet, I trust, the day is now at hand, when a knowledge of these subjects shall be considered necessary to develope the first step in the education of man, when the principles by which a superior physical, mental and moral organization for the human race, shall be understood and acted upon by all.

The second condition stated to be necessary to human happiness, is the possession of power to produce, at pleasure, whatever is requisite to keep the organization of each individual in the best state of health.

Now if there exists in society, the means by which, through proper arrangements, every individual may, with ease, be amply supplied with all that is necessary to preserve his organization in the best state of health, during its natural continuance in that form; it is surely a great want of wisdom in mankind, in permitting any longer the errors to remain, which prevent the formation of those arrangements, which would secure so great a blessing to man.

Those things which are necessary to keep the human organization in the best state of health, are numerous and important; among which may be mentioned, a full supply of the most wholesome food, and the possession of knowledge how best to prepare it, and to use it with temperance. A full supply of garments, the best adapted for health, economy, convenience, and appearance.

Habitations properly devised for human existence in happiness.

Good air, and a due proportion of physical and mental exercise.

The absence of over anxieties relative to the present and future existence.

But while the errors upon which the whole fabric of society has been formed shall remain, none of the preceding benefits can be secured to any individual. With these obstacles in their way men cannot begin to enquire, in a rational manner, how these important particulars to promote the best state of health can be attained. Their minds, through these errors, are involved in all manner of inconsistencies, and they are, in consequence, induced to ask each other what is the custom, or what is the fashion; and not what will contribute to the health, improvement, and enjoyment of their own existence. It is surely then a want of wisdom, to permit the cause of these defects and evils, in society, longer to remain.

The next condition, which has been mentioned, requisite to human happiness, is an education which shall cultivate, in the best manner, from infancy to maturity, the physical, mental, and moral faculties, qualities, and powers, of the whole population. It is, however, utterly useless and vain, to think of introducing any such education among the human race, as the one now described, as long as the fundamental errors, upon which society has been hitherto formed, shall be put into the human mind, as truths in accordance with facts; and more especially, as divine truths which men must not examine, and upon which they must not dare to doubt, or to reason.

As long as the first precepts forced into the minds of children are, "you must believe so and so, and you must not believe so and so;" or "you must feel so and so, and you must not feel so and so;" it will be a loss of time to attempt to devise a system of education, which shall not essentially injure the superior qualities of the head and heart, of every child and man who shall be trained within any such system.

In consequence, all such systems of education, throughout the world, are arrangements to train men in error and prejudice; to weaken the best faculties of their minds; to give an unnatural direction to their finest feelings; to injure materially their reasoning powers; to fill them with all manner of deceptions; to render them proud, tyrannical, and oppressive, or sycophants; and, as far as it is practicable, to destroy, or misdirect, all the superior qualities of human nature.

Such, and no better, is the best of your present systems of education, in this and every other country: and it is the education of every country that is the real governing power within it; for exactly as is the education of any people, so will be their character and conduct.

Is it not then truly a great lack of wisdom, in the present generation, longer to permit the continuance of errors which, while they remain, render it impracticable to give to the people any other than almost the worst education that human nature can receive? With these errors for its foundation, it must be an education to create, either a weak or dishonest state of mind, in all ranks and classes of the population, and thereby to render them so inconsistent that they become incompetent to detect the causes which compel them to be irrational.

The fourth condition of human happiness, includes the means and inclination to promote the happiness of our fellow beings.

Now while we are taught that the individual deserves merit, or has demerit, for his thoughts or feelings, our means to promote the happiness of our fellow-beings must remain, as they have ever been, under these errors, very limited, and our inclinations to do them good of very little avail. As long as these errors shall be early instilled into the mind, no solid foundation can be laid in the human character for any universal principles or feelings for the general good of the opposing divisions, in which, through those errors, the population of the world has ever been divided. By these errors man has been individualized in his thoughts and in his feelings, and contrary to the natural character, which, if not misdirected he would acquire, he has been rendered ignorantly selfish, and been compelled to attend to individual and family interests, instead of the general well-being and well-doing of society; he is, therefore, unwise to allow these errors longer to remain, to prevent him from doing all the good in his power to his fellow-beings. By the neglect of this great duty he necessarily inflicts much injury upon himself and his more immediate connections.

The fifth condition necessary to human happiness is to increase continually our stock of knowledge. In a rational state of society one of its chief pleasures will be to add daily to our knowledge—to make some valuable acquisition of new ideas—or, by reflection, to extend our comparisons of those already possessed, to confirm their truth by their

undeviating consistency, or to purify them from every admixture of error.

But the supposition forced into our mind from infancy, that our thoughts and our feelings are at our controul, and that we merit praise or deserve blame for them, is a perpetual obstacle in the process to all the higher branches of knowledge relative to man and society—to all those which refer most immediately to the happiness of the individual and of his race. These errors prevent the possibility of arrangements being formed to aid man in pursuing measures to acquire the most useful knowledge, or to transmit it to his offspring.

While I was writing this sentence, a copy of the Record Newspaper, of Monday last, was brought to me; and I perceive that the Editor, influenced by these errors, is exerting all his powers, and I dare say very concientiously, to put a stop, if possible, to the promulgation of truth, in opposition to these errors.

In a leading article, he has contrived to put as much misrepresentation into it as it could well contain. It is evident he has derived his information from some parties who were ignorant of the subject which he mentions, or who intended to mislead him. He will, I have no doubt, correct these mistakes when he shall be better informed, and shall acquire the true spirit of charity and of kindness, and know how to apply them to those who may have been made to differ from him in opinion.

While, therefore, these fundamental errors, relative to our thoughts and feelings, are in the way of our attainment of the most valuable knowledge that human beings can acquire, it is unwise to permit them longer to remain, as a protection to ignorance and a terror to truth.

The next condition which was stated as being necessary to happiness is, that we should possess the means of enjoying the best society we know; and, more especially, the power of associating at pleasure with those for whom we cannot avoid feeling the most regard and the greatest affection.

In a society founded on a knowledge of the laws of our nature, this condition of human happiness will be enjoyed in perfection; but under the arrangements which have necessarily proceeded from the erroneous supposition that our convictions and our feelings originate in our will, and that merit or demerit belongs to us for either the one or the other, this

condition of happiness cannot be attained by man. He will, by the laws of his nature, ever have the desire to possess it, but the institutions of society, originating in those erroneous suppositions, will render his desires of no avail, and force him, in his vain attempts to pursue his natural inclinations, to contravene the ordinances of those artificial institutions, which might have been established solely with a view to counteract nature, and thus to originate and perpetuate crime and all its consequent misery.

While these errors, and the institutions to which they have given birth, shall influence the thoughts, and feelings, and conduct of men, the delights of social intercourse, in which mind shall freely speak to mind, without guise of any kind, or fear of giving offence, will continue unknown, and speech will remain with us, as heretofore, almost for the sole purpose of falsifying our thoughts and our feelings, and of rendering us conscious hypocrites to each other.

It is not then unwise in us longer to allow these errors to remain?

The succeeding condition mentioned, necessary to the happiness of human nature, is to have the means of travelling at pleasure, with pleasure.

During the period that men shall be forced to receive the false notions as truths, that they determine their own thoughts and feelings, and have merit and demerit for them; the population of the world will have no chance of travelling at pleasure, with pleasure. No arrangements can take place to admit of the attainment of this condition of happiness. A principle of union of purpose, and of action, founded on an accurate knowledge of the laws of our nature, must be introduced into general practice before the privilege of travelling at pleasure, with pleasure, can be enjoyed. Before a unity of purpose shall direct the affairs of mankind, the means to enable any great number of our fellow beings to travel at pleasure, cannot be created, or, if provided, cannot be advantageously applied. Now while men, in various districts, are forced to receive, from infancy, different and opposing thoughts and feelings, or prejudices, in opposition to ach other, no parties can be expected to travel from one country, or district, to another, with more than a small proportion of that pleasure, which all would highly enjoy, were these false notions, relative to our convictions and feelings, untaught and unknown: on this account, therefore, it is, also, unwise that these errors of the imagination, in opposition to facts,

relative to our feelings and belief, should be allowed longer to remain.

The eighth condition stated, as necessary to ensure happiness to man, is to be released from superstition, from supernatural fears, and from the dread of death.

When men shall be permitted to acquire a knowledge of their nature, and of the laws by which it is governed, superstition, supernatural fears, and the dread of death, will no longer be numbered among the evils of human life: superstition will be unknown, supernatural fears will be replaced by real knowledge, and death will have no terrors for man.

These evils have been generated by ignorance, the well-known parent of superstition, of supernatural fears, and of the dread of death; and they have been cultivated with the most extraordinary care by our erroneous impressions, relative to the laws which govern our thoughts and feelings.

These errors have made moral cowards of the human race, they have made them to be alarmed by shadows, and to be afraid of investigating the most simple facts; they have filled them with the terrors of responsibility, to that power from whence they proceed, and from which alone they derive all the inferior and superior qualities they possess; they have made the many to crouch at the high-sounding empty words of the few; they created the horrors of the inquisition, and they now, alone, support the tyranny exerted over the human mind by all the churches in the world; and while these errors shall be allowed to form a weak and fictious character in man, he must continue to be overwhelmed with the fear of death, and the terrors of superstition. For these reasons, also, it is unwise that these errors should be allowed longer to afflict mankind.

The next condition of human happiness was said to be, that man must live in a society so constituted that all may at all times express, without giving offence to any one, whatever they are, by their nature compelled to think, or to feel, and thus be allowed to be honest, instead of being forced, as at present, to acquire the character of universal insincerity and deception.

In a state of society made rational, by being founded on the laws of human nature, this condition of happiness will be secured to every one. No character will be allowed to be formed, with any degree of deception in it; no motive will then exist to induce the slightest approach towards insin-

cerity or hypocrisy. The thoughts and feelings of each will be open to all, and all will know the source whence they proceed, and will, as willingly, admit their truth, their undeviating consistency, and their universal benefit.

But now, under the system in which we are involved, created by these errors in opposition to our nature, truth unmixed with error, relative to our thoughts and feelings, and especially upon those subjects most essential to our happiness, is scarcely ever elicited in the general intercourse of society. Uusually every art is employed to prevent our genuine thoughts, or feelings, being discovered. Surely then it is unwise that these errors should longer remain, to create endless motives to universal insincerity and deception, and to inflict the evils which always proceed from them.

We have now arrived at the consideration of the tenth and last condition, which was deemed requisite for the happiness of human nature, which is, "to live in a society in which all the human laws, institutions and arrangements, shall be in accordance with the divine laws of human nature, well organized and well governed.

This state of society will be the perfection of human existence. When it shall be attained in practice, all over-anxieties will be removed, disease will scarcely exist, if it will exist in any degree; poverty and crime will be unknown; all the inferior thoughts, feelings, and passions, which errors have generated and cultivated in human nature, will cease to be called into action; and charity, and the love of truth and of man, will influence and direct all the proceedings of beings, thus rendered intelligent and happy; and, my friends, this is no imaginary state of society;—this is a condition of human existence, which will be easily and speedily attained, as soon as we can withdraw those innumerable and grievous errors, which have originated from the supposition, that our thoughts and feelings proceed from our will, and not from our peculiar organization and education, or external circumstances acting upon the original organizatiou or condition of each individual.

Many will imagine that this degree of perfection is unattainable in practice; they naturally judge of the future by the past; they do not suspect that the past has been the effect of ignorance and error, that the future will consist of results produced by intelligence and truth, and that between these two states of society no comparison can be yet made.

During the past, and at the present, we know of no human laws and institutions in accordance with the divine laws of

human nature; for all the arrangements hitherto formed by man, have been in direct opposition to the divine laws of his nature; and, in consequence, discord, confusion, and misery, have pervaded all the proceedings of mankind: but when human laws and institutions shall be made in unison with the divine laws of human nature, then will these evils naturally, and necessarily, give place to union, order, and happiness; and the world will be astonished to discover that the practice of the latter, will be found to be much more easy than of the former, which is becoming day by day more difficult for men to control and govern; and as this malformation of society has been produced by the fundamental errors, regarding the power of man to determine his thoughts and feelings, it must be unwise, in the extreme, longer to permit these errors to remain, to deteriorate and afflict the whole human race.

LECTURE III.

Before the astronomical discoveries of Galileo, there had been a general impression throughout the world, that the earth was flat and immovable.

In like manner, there is now a universal belief in all countries that man forms his own convictions, and feelings, and character; that he is consequently responsible for them; and that the world could not be governed, if these doctrines were not universally taught.

In the two former Lectures, it has been demonstrated that these doctrines have been derived solely from the imagination, and are directly opposed to all known facts.

Our next object is to shew that the fundamental notions, according to which old society has been formed, have ever been as pernicious in practice as they are false in theory.

The supposition that man formed his own convictions, feelings, will, and conduct, put him at once under the dominion of his imagination. In consequence, this faculty of the human mind has ever been unnaturally cultivated, and the reasoning powers have been neglected, or rather ingenuity and cunning have used their utmost art to destroy them in infancy.

The first great class of evils which proceeded from these errors of the imagination, was the belief, that man was responsible to some superior powers, and that homage or flattery of some kind was due to them, and would gratify them.

These notions, absurd as they are, gave activity for ages to the faculty of imagination, during which almost every kind of conceivable deformity was produced by it, to be worshipped

as a divinity by those, whose wild fancies created these monsters of the human brain. Hence arose paganism, the mythology of the ancients, and the various religions which now degrade and oppress the human race.

These errors, as far as possible, transformed men into the monsters which their imaginations had created.

The human being was speedily filled with hatred, and every evil feeling, against those who would not imagine the same distortions that he had conceived, or been taught to conceive.

Believing, as he did, that his fellow man was a free agent and could command his thoughts and feelings, he concluded that such as would not see the truth, which he had discovered, were obstinately and wilfully blind, and that it was his duty to compel them to think as he did, and of the practicability of doing so, he had no doubt whatever:—hence all divisions, persecutions, massacres, wars, and burnings, on account of religious opinions:—hence the separation of the world into religious sects:—hence the uncharitable thoughts and evil actions of each sect against other sects, with whom it comes into communication:—hence the consummate variety, egotism, or spiritual pride of its own wild imaginations.

These evils, the details of which through the past periods of human existence, would fill innumerable volumes and appall the stoutest heart, have each proceeded immediately from the notion of man's free agency over his thoughts and feelings, and his consequent responsibility for them.

No error of less magnitude, could have produced such a continued repetition of dire effects to the human race, rendering them probably more miserable, and less rational than any other species of animals.

To the same source may be directly traced another large class of evils, of which, however, as of the former, I can now only give a slight and imperfect sketch.

There is but one mode by which man can possess in perpetuity, all the happiness of which his nature is capable of enjoying, that is, by the *union* and co-operation of *all*, for the benefit of *each*. But one of the necessary consequences of the imaginary notions of man's free agency over his thoughts and feelings, and his consequent responsibility, was to individualize mankind; to create self-interest, from which emanated an ever-fertile source of disunion and misery.

Private property produced inequality of condition, exclusive privileges, and arrangements intended to benefit a few at the expense of many:—hence vanity, pride, luxury, and tyranny,

on the one hand; and, on the other, poverty and degradation. Hence insincerity, deceptions, and hatred; traffic, robbery, murder; and a system of law, or artificial justice, covering the grossest injustice.

It is this erroneous belief, respecting the power of individual man to form his own character, which has perverted all the faculties of the human mind, compelling it to call vice virtue, and virtue vice; good evil, and evil good; which has rendered men so totally blind, that, with the strongest desire in all to secure their own happiness, each is compelled through life to think, and act, in such a manner as to prevent the possibility to himself, or others, of attaining this universal object: in short, the evils which this error has engendered, are all those with which our nature has been afflicted. To enumerate and detail the whole, would be to state all the miseries experienced by those who have starved for want of the common necessaries of life, and the sufferings of those who have lived in continual dread of this appalling fate; would be to nominate the crimes which these feelings have generated; the various punishments they have caused to be inflicted, including the history of the individual horrors of each prison, gallows, guillotine, and other places and instruments of torture and torment which have been devised by one irrational portion of the human race to harrass the less fortunate of their fellow-creatures; would be to detail the evils created over the world by trafficking; the insincerity, deception, and fraud, which it engenders; the bankruptcies, or perpetual fear of them, which it occasions; the vices to which so many resort to avoid them; and the innumerable ramifications of suffering to which all these give rise, and of which not the individuals themselves are alone the suffering victims, but their families, connections, and friends; would be to describe the slavery and degradation of the manufacturing classes, the major part of whom are doomed to an unvaried life of toil, in the most unnatural and disagreeable situations, in the midst of continued disease and death; and to aggravate the evils of this miserable existence, are the slaves of a system under which all parties are necessarily engaged in an unceasing contest with each other, which gives rise to all the bad feelings and passions that opposition of interests, poverty, suffering, and disease, can foster and cultivate in the human race.

In enumerating the fatal results produced by the practical application of the theory of man's free agency over his convictions and feelings, and the formation of his character,

making him responsible for them, we cannot overlook the desolation, bloodshed, and revenge, attendant upon them. In short, to do common justice to this part of the subject, it would be necessary to give the history of the pain and sufferings experienced through the life of every human being that has yet been born, whether he has been rich or poor, tyrant or slave, the oppressor or the oppressed. Unless, therefore, the world, through the sufferings and miseries which this error inflicts on all classes of men, can be enabled to view it in the hideous light in which it ought to appear, ignorance will be perpetuated through all time.

The human race, endowed with superior powers, must continue degraded below the animal creation, and to their mental and physical pain and affliction there will be no end. Ignorance, poverty, mental darkness, and universal contest, must for ever be their lot.

Let us then, at once, set aside this origin of evil upon earth; and, in future, make the only use of the miseries it has produced, to which they can now be rationally applied. Let an impartial history be compiled of the past transactions of man, explained in accordance with the now ascertained laws of human nature, and let it be given to our children through all succeeding generations, that they may learn the horrid, mental, and physical degradation to which their predecessors were subjected, by a single error of the imagination.

Trained from infancy, free from this error, they will discover that the volume transmitted to them contains the history of human nature, through the irrational period of its existence, during which the imaginary notion of free agency respecting our thoughts and feelings, and the consequent assumed responsibility for them, produced in practice a system of punishments, rewards, emulation, separate interests, almost continual warfare and misery to all; that the abandonment of that notion was the commencement of a new era, when by the knowledge of the influence of circumstances over human nature, a system was established which exhibited in practice the union and co-operation of all, for the benefit of each; when scientific arrangements were first introduced, to secure, for every child, good habits and dispositions, the highest intellectual attainments, and a superfluity of all things necessary for his happiness.

Let this change be now effected, and the whole earth will gradually acquire a new aspect, and the mind of man will be born again. He will then become a rational being; all

his thoughts and feelings will be consistent throughout his life; old habits, vices, difficulties, sufferings, and miseries will disappear; and the human race emancipated from that fatal error which has hitherto counteracted every attempt to ameliorate its condition, will bound forward in a course of real improvement, never retrograding nor standing still, but always advancing at a ratio continually increasing, and by which the whole circle of human knowledge will be daily extended.

The difficulty now being overcome of publicly stating and proving to the world, that man, at birth, is wholly formed by the Power that creates him, and that his subsequent character is determined by the circumstances which surrounded him from birth, acting upon his original created nature; that he does not therefore form any part of himself, physically or mentally, and consequently cannot be considered to be a free and responsible agent, without opposing all facts, from whence alone truth can be discovered; the first practical effects of this knowledge, invaluable for man's improvement and happiness, must be to banish from his mind all ideas of merit or demerit in any created object or being; to extirpate from his constitution all the feelings which necessarily emanate from such irrational notions; and thus, at once, to reconcile him to his own nature, to himself, and to all his fellow men.

His mind will thus be prepared to enter calmly and fearlessly into the investigation of those facts from which alone truth can be elicited, and to receive the most valuable knowledge, unadulterated with error, from every source whence knowledge can be derived.

He will then enter upon an entire new life, he will acquire a new and very different interest in all the various circumstances by which he and his fellow-creatures are surrounded; and attentively regarding the effects which each of these produces on himself and others, he will consider how, with the least injury or inconvenience, those human arrangements which create unfavourable results or misery to man, may be withdrawn and be replaced by others which in all their consequences shall produce good only to individuals and to the whole of society.

Pursuing this course, he will soon perceive that whatever leads to exclusion in the conduct of mankind, necessarily terminates in misery; he will cease to be an exclusive being;

he will, almost without being concious of the change, loose his present ignorant selfish feelings; he will not desire that a single individual, in any part of the world, should not possess equally with himself whatever can contribute to his well-being and happiness.

Since he can no longer justly blame, he will view with pity and compassion, all the aberrations from rationality which, in all parts of the world, the human mind has been compelled to make; and, animated with the spirit of genuine charity, he will not merely commiserate their condition, but he will be irresistibly impelled to use every kind expedient to enable them clearly to perceive their errors, and to assist to relieve their miseries.

He will himself cease to be a mere localized being of sect, class, party, or country; or to retain any wish to benefit or aggrandize himself and a few others, confined by accidental circumstances within a particular district, at the expence of others placed by equally accidental circumstances without it.

Patriotism, as it is now termed, will be seen by him to be practical injustice to the inhabitants of all other countries unconnected with his own district; and perceiving the folly and madness of national contests; the bad feelings and passions which they engender; the endless crimes which they create; the countless miseries which they inflict upon the victors, and vanquished; and the utter impossibility of improving mankind, while this wretchedly ignorant system continues to derange the affairs of the world and render experience of little avail, he will earnestly devote himself to remove the causes which produce such irrational conduct.

What has been now said, will, in some degree, serve to indicate the pure spirit of the influence of circumstances which shall render it impossible that they can fail to acquire the kindest dispositions, the best habits and manners, the most correct language, and high and valuable intellectual attainments, united with a sincere desire to exert all their physical and mental capabilities for the benefit of society.

The world will then be governed through the influence of an education founded on the laws of our nature. This influence it will be discovered will be alone sufficient, and most amply sufficient, to direct man in all his actions, as soon as he shall attain a rational state of existence; as soon as he shall be taught to know himself and to comprehend the Science of Society. All government of force will gradually become less and less necessary.

To train and to educate the rising generation will be, in all future time, the first object of society; every other will naturally become subordinate, and those individuals who possess the highest physical and mental powers and qualifications, will direct and superintend within this important department.

Under the present system of physical weakness, mental imbecility, and moral evil, created by the irrational notions of man's free agency in forming his own convictions and feelings, and his consequent responsibility for them, the education of the young in these errors has been generally one of the most arduous and disagreeable of all occupations; and, in consequence, it has usually been committed to inferior agents, and most frequently to those who had themselves been trained to possess the least real knowledge and experience of human nature.

The belief that man thinks and feels as he likes, and forms his own character, naturally led to the persuasion that reward, and punishment, and emulation, were the only instruments, with which it was possible to influence the inclinations, and effectually to control the supposed selfishness and perverseness of infancy and childhood. Anger, hatred, jealousy, revenge, and every evil disposition were thus necessarily planted and cultivated, both in the teacher and the taught.

Ignorance thus sowed the tares and smothered the growth of the kindlier feelings of our nature. It created the evil passions, and then ascribed their existence to some occult causes,—phantom of the imagination—to which was given the name of *Original Sin*.

Truth, however, will at length prevail: already we discern the dawn of a better day, when human nature will be vindicated from the reproach which has been laid upon it; when man shall do justice to man, and society shall understand its true interest; when human nature shall be acknowledged to be good, and not bad in its original formation: a delightful compound, containing the germs of unalloyed excellence, and which require for their developement, only a knowledge of its laws and a careful cultivation.

Education will then cease to be a perpetual conflict with our natural feelings,—with the best faculties we possess; it will be directed assiduously to cherish and expand them.

The knowledge of the overwhelming power of circumstances, under human arrangements, in the formation of character, will enable us to place every individual, from

birth, under a system of training and instruction, in all respects congenial to his nature; and under the influence of which his interest, his duty, and his inclination, will become, and appear to him continually but as one and the same sensation.

Rewards and punishments, and the unjust and horrid expedients which have emanated from notions respecting the laws of human nature, and which are calculated only to make men demons, and the earth a pandemonium, will give place to a system of undeviating kindness and impartiality.

To educate the young, under such a system, will become a sport and pastime, affording equal pleasure to those who give, and to those who receive instruction; and this easy and delightful task, being performed in accordance with the laws of nature, every obstacle to human happiness at once disappears.

Man will then be formed, with powers and dispositions to produce and distribute, upon principles of justice and equity, a full supply of whatever human nature so trained will require, or wish to enjoy. The miseries arising from ignorance and poverty, will be utterly unknown, except through the history of the past or irrational period of our species.

It will then be discovered, that all that has been written respecting the wealth of nations, and what has been termed the science of political economy, is worse than useless; that the theories that have been latterly promulgated on this subject, proceed upon data, which exist only in the imaginations of the well-meaning authors of them; that so far from it being true, that the means of subsistence cannot be made to keep pace with the highest possible rate of increase in population, the very reverse of this proposition must hold good for at least many centuries to come; that by a well-devised system of union and co-operation, founded on the laws of human nature, and in accordance with the Science of Society, man associated with his fellows, will possess the power of creating wealth to an unlimited extent; so abundantly that it need no longer be regarded as an object of contest or individual desire, any more than water and air is at present.

Thus will a new state of society gradually rise out of the old, founded on a knowledge of the principles which regulate the formation of human character.

The doctrine of man's free agency in forming his convictions, his feelings, and his character, will be superseded by a true knowledge of the laws of our nature, on these

all-important subjects, reduced into the most enlightened and beneficial practice.

It was probably the anticipations of superior minds, having some knowledge of these laws, and of the practice to which they would eventually lead, that gave rise to the expectations of a millennium upon earth.

Certain it is, however, that by the universal adoption of these laws, in practice, almost all that has been predicted of that happy period of existence, may be now realized. It is well deserving of remark, in this place, that the highest privilege conferred upon man, the one next to the power of first creating himself, is the acquisition of a knowledge by which one generation can so essentially form the character of the succeeding generation. It is perhaps the happiest expedient that could be devised, to destroy in man, effectually and universally, all cause of pride, vanity, and ambition; anger, hatred, jealousy, and revenge; murders, wars, and all other uncharitableness; and to implant and cultivate superior dispositions and habits, real and valuable knowledge, truth without guise or deception of any kind, charity pure and universal, and a sincere love and affection for the human race.

A knowledge of the laws of our nature, of the influence of circumstances under the direction of man in forming his character, and of the Science of Society, is, like all other knowledge and sciences, susceptible of a general and unlimited progress towards perfection: but the science of the formation of human character, and the Science of Society, will soon be acknowledged to be, beyond all comparison, the most useful and valuable of all sciences; and they are capable, from their universal application to all men, under all circumstances, in every country, and at all times, of being brought, in a short period, to a higher degree of advancement, than any science has yet attained.

The application of these sciences, which is now proposed to be developed for the benefit of the existing generation, has been suggested by the past history and experience of our species; and although, in the present stage of society, the arrangements we are about to recommend for practice will, without doubt, produce very important advantages to all ranks and descriptions of men, yet, as they have been projected, in the earliest dawn of these new sciences, by an ordinary untrained individual, it may be confidently expected and naturally anticipated, than when the whole well-

trained strength of the human mind, shall be directed to the subject, the most extensive beneficial improvements will rapidly follow.

The essential laws of human nature which have reference to the moral state of man, have been already explained. The general conditions requisite for the happiness of beings made to exist under those laws, have also been stated; and it now becomes necessary to ascertain how those conditions can be obtained, in the easiest and best manner, for all classes of persons. For this most useful and valuable knowledge, it will be necessary to apply to the Science of Society, of some of the effects of which I will now give a hasty and slight sketch.

The Science of Society naturally divides itself into four parts, which are production, distribution, the formation of character, and domestic and foreign government. Were these four departments practically understood, and each judiciously arranged, and the whole scientifically united, human society would present a beautiful system of order and excellence, every part of which would be discovered to be efficient in promoting the advantage, the improvement, and the happiness of each of its members, and of the whole collectively.

In the department of production, arrangements would be formed to bring the natural and artificial producing powers into the most beneficial action;—they would be so united in such a manner, that all the laborious and disagreeable operations requisite to produce the most perfect state of society, would be performed through the immediate agency of the arts and sciences, directed by men trained to be highly expert and intelligent, in their application of them to practice.

The value of these artificial powers, which are already under the control of man, would be generally known and appreciated; and some notion would be formed of the unlimited extent, to which additions to them may yet be made.

Were the laws of human nature and of the Science of Society, once made familiar to the public, none of the valuable powers,—manual, mental, or scientific,—would be misapplied or misdirected. That which is the best for human nature, would be correctly ascertained; the most beneficial means, for procuring the best of every thing for the supply of our wants and rational desires, would be acquired. These means would be not only known in theory,

but they would be applied in practice; and the world, through arrangements that would afford health, exercise, pleasure, and enjoyment, to all engaged in conducting them, would at all times be fully supplied with whatever superior intelligence could require, and all would be satisfied.

This new combination for production would be of a very different character, to any which have ever yet been in practice. It would constitute a system for the human creation of productions, forming its due proportion in the grand, general, scientific system of society. It would form an essential part in these new arrangements, inasmuch as it would provide all that would be desired to support life, in the best state of existence; and provision for the animal wants of our nature, would be made with the same order and regularity, with which the seasons succeed each other. But science will be applied to overcome the defects of nature, and to render society, in a great degree, independent of the irregularities of climate.

Man will then pass the boundaries in which he has been so long assailed by anxieties, respecting the means of existing through life, in comfort; and, in consequence, his views, his wishes, and desires, will be entirely changed, and he will acquire a new character unknown to, and scarcely imagined by, any of the past generations of men.

The wish to advance in the acquisition of new and valuable knowledge, to be applied for the general benefit of society, will altogether supersede the iguorantly selfish desire for the accumulation of individual wealth, honors, or distinctions. In these respects, as well as all other respects, the mind of man will be so changed, that it will become a literal and simple truth to say, "that it has been born again."

Suffice it now to add, that a knowledge of the science of production, when judiciously applied to practice, will remove, far from the human race, all the past evils and miseries which have arisen from poverty or the fear of it, as well as all the deterioration of character which has been the necessary and unavoidable result of those evils and miseries.

In the department of distribution, similar advantages would be experienced.

The superior wealth, which would be easily snpplied through the scientific arrangement of production, far to exceed the wishes of all, would be distributed for the benefit of each, through the scientific arrangements by which an

immense saving would be effected, of time, capital, and labour.

These valnable powers, instead of being, as they now are, lost to society, or in many cases applied to its injury — physically, intellectually, and morally—will be scientifically united with the department of production, in such a manner, as essentially to benefit every member of society.

The new arrangements for distribution will also be such as will prevent the waste and destruction of the articles produced, and this saving will much exceed in amount any estimate likely to be made by those who are inexperienced in the knowledge and practice of the present unorganized proceedings of the human race; for truly it may be said, that society, over the whole world, is in a state of chaos.

It is, however, in the department of the formation of character, that man feels most essentially the want of the knowledge of the Science of Society. In this department all is error from the foundation: whatever is attempted to be done, in it, proceeds upon wrong principles. The laws of human nature, and the Science of Society, being unknown to those who chiefly direct, in whatever relates to this department, the whole character of man is formed to be, in all countries, as great a compound of inconsistency and folly, as can well be united in the human frame.

This department opens the brightest prospects to the human race; for, by attention to it, the principles on which the character of man is formed, will speedily become familiar to the public. All the causes which have hitherto formed men into mere localized animals, ignorant of themselves and of their nature, will be discovered, and the means of removing those causes will become obvious. Above all, the science by which the existing generation may with ease give a superior character to the succeeding generation, will be taught to every one, by their fellow men. Men will then cease to be blamed or punished, because no motive will remain for either; and all that is now inconsistent in the human character, will be made gradually to give place to an entire new state of mind and conduct, and all will become rational in thought, word, and deed.

While in the department of government, new motives and views will arise, which will give a very different character to the conduct of those, who shall have the direction of this important division of society. These parties will not waste their powers in uselessly attending to evil effects, leaving the causes which produce them, unheeded and untouched; but

they will at once apply the knowledge which will be given to them, to detect the cause of every evil in human society, as soon as the slightest indication of the evil shall appear, and they will immediately apply themselves with energy to remove the germ of the cause, well knowing, that by no other means can the injurious effects be made to cease.

When the science of government shall be known, all its measures will be to *prevent* the existence of evil, and thereby render it unnecessary to waste its powers in unavailing attempts to cure the evil, after unwisely allowing the evil to arrive at maturity. The governing powers will clearly understand, that it will be for their own best interest, and for the permanent good of all society, carefully to watch the growth of every evil, and to destroy it in the bud; for assuredly, in whatever country artificial evils exist, that country is not well governed.

In the present advanced state of the sciences, ignorance and poverty, or even the fear of poverty, are artificial evils; and whenever these evils afflict and distress the great body of the people, it is most evident that a change in the principle of the government of the country in which they prevail, is necessary, and will be highly beneficial to all parties.

LECTURE IV.

I HAVE now to give a Course of Lectures, explanatory of an entire new State of Society, in which there will be no necessity for religion—for individual responsibility—for artificial rewards and punishments — for private property — for commercial competition —for inequality of rank or condition; or for marriages, on the principles on which marriages have been hitherto solemnized; and yet there will be perfect obedience to the immutable laws of nature—no motive created to tempt to the commission of any crime—no poverty, or the least apprehension of it—a beneficial interchange of commodities—no desire to possess individual wealth, honour, or privilege, not common to the human race—no prostitution—but the most pure chastity, and universal good and kind and charitable feelings.

This superior state of society is to arise from the application to practice of a knowledge of the laws of human nature, and the experience of the past history of mankind, which will effect an entire change of the existing ignorant and vicious circumstances, now allowed to form the character and to influence the conduct of all men, for intelligent, virtuous, and altogether superior arrangements, in which it is proposed that all succeeding generations shall be placed from birth to death.

This is the engagement, the performance of which I have now to commence; and if it shall be fulfilled fairly and honestly, surely the world will be a great gainer. For under any view of the subject which can be taken, consistent with

facts, religion, as it has been hitherto introduced, promulgated, and taught, to all nations, has engendered the worst feelings and passions among mankind, instigating them to inflict every conceivable cruelty upon each other, and creating a high degree of refinement in devising and applying means to torment each other for the honor, glory, and power of a cause, to them totally incomprehensible, and which cannot be affected by any of their proceedings.

Has not religion, also, cost the world an incalculable amount of blood and treasure, and created, hitherto, unceasing discord between the inhabitants of various districts of the earth? Has not religion been the most powerful engine ever yet devised to check the progress of knowledge, of wealth, of charity, and of kind and good feelings among the human race? Has not religion, wherever it has been introduced, formed man into the most inconsistent and irrational of all terrestrial beings? Is not religion at this hour the real and sole cause of the great mass of the people in all countries existing in the lowest state of ignorance and of poverty, of crime and of misery, while the most ample means every where abound, to create a new state of existence for them, in which knowledge and wealth, virtue and happiness, may be made to superabound, and be alone known? Has not religion required one-half of the human faculties for its service, and rendered the other half inefficient for any good, wise, or rational purpose? Does not religion, *now*, divide man from man throughout all the families of the world? And tell me, if you can, where the individual is to be found, who, by religion, has not been made a mental slave and a coward, or a furious bigot? Will it not, then, be a high service performed for the human race, to open to them the means of attaining a superior state of society, in which there shall be no necessity for any religion? in which, all such necessity shall cease by the introduction of truth; of truth, plain, simple, straight-forward, and easily to be understood; of truth, which by its universality and immutability, will expose the fallacies on which all the religions of the world have been established; of truth which requires no artificial, foreign, or divine aid, in opposition to sense and reason, but which will support itself against all error, by its never-failing consistency under every trial to which it can be put. *Truth*, therefore, in the new and superior state of society, will *supercede religion.*

The advantages of the change will be manifold; for truth will not require any expensive establishments to maintain its influence over the public mind; it will not require any ar-

rangement of forms and ceremonies to perpetuate mysteries which the human mind can never comprehend, and which are calculated to confound and destroy all the rational faculties of the human race; it will not require to be forced into the human mind, generation after generation, by rewards and punishments for many thousand generations; and yet, at the end of that period, require increasing rewards and punishments to attain for it an unwilling assent; it will not require that it should be impressed week after week, year after year, and century after century, upon the mind, and not remain there, without these never-ending impressions being continued; it will not require any pains or penalties to insure an insincere assent to it; it will not require any class of men to be set apart, trained, and supported, at a great expense to the producing and industrious classes, to inculcate its precepts in opposition to the natural feelings of mankind; it will not require to inflict any pains or penalties on those who cannot be made to understand or believe its principles, or the consequences which emanate from them.

Truth will not require for its support any of these artificial and injurious aids: on the contrary, it requires only a full development of facts, methodically arranged, and the mind to be permitted to draw its own conclusion from them.

With this aid from facts, and permission to draw the natural and most obvious inferences from them, truth will remove all necessity for deception of any kind; it will create altogether a new character in the human race, a character so superior to that which has been formed under the notions of religion, that few, under the existing impressions of society, can form any adequate conception of the change.

By truth superseding religion, all uncharitableness between man and man will cease; all pride and contest for superiority will terminate; all desire to take advantage of each other will no longer exist; and the means will become obvious by which confidence, kindness, and every good feeling, may be made to pervade the whole population. In short, by this change, man will become a new being with new powers, capacities, feelings, and desires — he will be indeed regenerated, and his mind will be born again. He will be a being formed, governed, and influenced in all his actions by reason, instead of being formed, and governed, and influenced by imagination: under the guidance of truth he will become an intelligent, virtuous, and rational being; while under the dominion of religion he has been compelled to become the ignorant, weak, or vicious inconsistent animal pourtrayed in

his past history, and as he now exists over the surface of the earth.

Let no one therefore apprehend evil of any kind from the formation of a New State of Society, in which no necessity will exist for religion when it shall be superseded by truth.

In this New State of Society, there is also to be no necessity for INDIVIDUAL RESPONSIBILITY. To men, trained in the doctrines of religion, and whose minds, in consequence, have been placed under the dominion of fear and of their imagination, there can be no proposition more opposed to all their notions, or which appears more impracticable, than the idea that a superior state of society can exist in which there will be no necessity for individual responsibility.

That the few might, with more ease, govern the many, the belief in the necessity of individual responsibility has been impressed upon the human mind, from infancy to old age, without ceasing, and this notion has been fenced round by every guard that ingenuity and cunning could devise. All the complex machinery of religion has been made to bear upon it from the knowledge, that if it cannot be maintained, religion itself cannot be supported.

Religion has taught men to believe, that individual responsibility is the main spring of all their actions, and that the affairs of mankind cannot be governed without the continuance of that impression.

My conviction, from all the facts which I have been enabled to investigate, connected with this subject, compels me to come to a very different conclusion, and to believe that the population of the world cannot be well governed while this notion remains; nay, that man can never be made a rational creature as long as this fundamental error shall be forced into the human mind from infancy.

In the first part of my introductory Lecture, I have endeavoured, from facts, admitted by the intelligent of all ages, in all countries, to demonstrate, that man is a two-fold being, compounded of the organization with which he comes into existence at birth—of the entire formation of which he is then totally ignorant; and of the impressions made upon this organization by the external circumstances which are formed to act upon it, to influence, direct, and control all its thoughts, feelings, and conduct; the organization being placed within these external circumstances without its knowledge or consent.

The feelings and thoughts of every individual, in infancy and childhood, being the necessary results of the impressions of external circumstances upon his organization, as it grows towards maturity; and as the feelings and thoughts impel the individual to act, I ask, where is there any rational foundation for individual responsibility?

Let us not be afraid of investigating any subject to its source; for truth, the whole truth, and nothing but the truth, never can be injurious to the best interests of society; but, on the contrary, it must promote the permanent happiness of mankind. We have seen that the individual does not form any part of his own organization, or the physical and mental powers and capacities with which he is born; and these are the origin of his feelings, and the receptacle of his thoughts. It must not, however, be forgotten, that the peculiar direction of his feelings, and the truth or error of his ideas, are materially — most essentially, indeed — influenced by the impressions of external circumstances upon his organization; and that these impressions are modified, in a manner unknown to us at present, by the peculiar organization, or physical and mental powers and capacities, of each individual. That the feelings, and thoughts or ideas united, produce the will; and that the feelings, thoughts, and will combined, impel the individual to action; and that, therefore, the passive character and active conduct of the individual, are both the necessary result of internal and external circumstances, all of which emanate from sources far beyond his control; that, consequently, the individual cannot, with the slightest appearance of reason, be made responsible for his organization, or the differences between it and other organizations; or for the external circumstances which act upon and influence his physical powers and mental capacity, and his moral feelings; or for the manner in which these mutually act and re-act upon each other; or, in other words, for his passive character and active conduct. And further, the population of the world can never become consistent in feeling, thought, or action; attain a superior character and conduct; possess satisfaction of mind, or a self-approving conscience; or enjoy the high degree of permanent happiness, which belongs to a rational being; while it shall be trained and governed, under the notion of individual responsibility in this world, or in any other.

Individual responsibility, except that which is experienced by the natural, necessary, and unavoidable effects, mediate

or remote, of the actions committed, is, therefore, as monstrously unjust in principle, as it has ever proved to be, by the past history of mankind, inefficacious, and injurious in practice.

This notion of responsibility in each individual for his thoughts, feelings, will, and actions, has kept the world devising expedient after expedient to make man a reasonable being, to induce him to act wisely, and to contribute to insure his own and the happiness of others. Every expedient, however, has failed; man is no better or wiser to-day, in all those essential matters connected with his own happiness, and the happiness of others, than he was one thousand years ago; rather, indeed, he has become more expert in opposing his fellows, in tormenting them, and in placing artificial obstacles in the way of their happiness. It is surely time that this insane proceeding should be arrested; that the attention of mankind should be directed to the science of the formation of the human character and conduct; and that the inconsistency of man, and the misery of his race, should proceed no further.

Having discovered the science of the formation of the character and conduct of individual man, we are thereby induced or influenced to desire that a new mode of proceedings, founded on that knowledge, should be now adopted, to reform, as far as it is practicable, the character of the existing generation, that it may be made to feel the necessity for creating new arrangements, in which to form a superior character for the rising generations.

These arrangements will have no reference to any artificial responsibility on the part of the individuals whose characters are to be formed within them. The responsibility will attach to these arrangements, or the circumstances which shall be created to act beneficially or injuriously, on the physical and mental organizations that shall be placed within them.

As the infant does not form any portion, not even the minutest part, of these organizations and qualities proceeding from them, he will not be considered to be, in any way, responsible for them; he will never be praised or blamed for them, whether they shall be superior or inferior. As he did not devise or form any part of the circumstances in which he is to be placed, neither will he be praised or blamed for the beneficial or injurious effects which these circumstances may produce on his original organization; consequently no individual responsibility will be attached

to him. Praise or blame, attributing merit or demerit to the individual for his organization, or the effects which circumstances have produced upon it, will be so glaringly irrational, that, in a New State of Society, founded and formed upon real knowledge, these terms will never be applied, for they will lead only to confusion of ideas, injurious feelings, and errors of conduct.

That which has hitherto been attempted to be attained, through incorrect notions respecting individual responsibility, but which the real nature of man renders impracticable, ever to accomplish by such means, will be effectually secured through all generations, in the New State of Society, by placing all, from birth to death, within those circumstances which are competent to insure superior knowledge and conduct, in every individual within their direct influence.

Thus, instead of the artificial influence derived from false notions in opposition to facts, and therefore always uncertain in its results, and most unjust in its applications, there will be arrangements formed upon principles of science, to attain, without fear of failure, the character and conduct most beneficial for the individual, and for society.

The circumstances will be brought into existence, and so arranged as to produce a superior physical, mental, and moral character in every child placed within them; and it will be nearly as well known, before the children are born, what their character will become within these arrangements, as after they have attained maturity. No necessity will therefore exist, in this New State of Society, for individual responsibility.

We have now to ascertain why no necessity will exist for artificial rewards and punishments.

It will be at once evident,—If there be no foundation in nature to charge the individual justly with responsibility, for his physical, mental, or moral organization, or the foundation of the circumstances which act upon his organization, or for the influence which the impression which those circumstances make upon that organization—that all artificial rewards and punishments, either for the organization, the circumstances acting upon it, or the influences produced by those impressions, cannot be just; the individual being formed by his nature, not to possess merit or demerit for them.

It may, perhaps, be admitted, by many, that it is unjust, to reward one and punish another, for that which nature has

forced the parties to receive, and society has compelled them to experience, who, nevertheless, think that artificial rewards and punishments are expedient to obtain the character and conduct desired by the priests and rulers of the districts in which these individuals are born; and, in consequence, they are sanctioned by all, in power, in every country.

This practice, however, has obtained, in consequence of the universal ignorance of mankind respecting their own nature, and the laws by which it is governed.

It is upon the large scale, that the now almost-exploded system upon a small scale was in schools. It is the government of the *old*, upon the same principles that the *young* have been flattered and coerced, and which experience has proved to be an ignorant and pernicious mode in the latter; and there is no doubt but a little more time and knowledge will demonstrate it to be equally or more injurious in the former.

Individual artificial rewards and punishments are unjust in principle, because the individuals are benefitted or injured for the effects of causes which belong to nature and society—causes which never originate with the individual, but the good or bad effects of which the individual is compelled to receive, and for which, under the existing system of the world, he is rewarded or punished.

I admit that under this system, unjust in all, inefficacious in many, and pernicious in most cases, as these artificial rewards and punishments are daily proved to be, they are necessary evils, and must be continued, to prop and support a system false in principle, and wretchedly injurious in practice, as long as society shall remain too ignorant to discover the means by which that system can be superceded by one, just in principle, in union with nature, and beneficial in all its operations.

Artificial individual rewards and punishments are required to induce and compel men to act contrary to their nature, contrary to those propensities, faculties, and qualities, which are given to them by that power which brings them into existence. These artificial individual rewards and punishments are, therefore, direct bribes to counteract Nature's rewards and punishments, to endeavour to counteract the eternal decrees of that Power (give it any name your fancy dictates) which brings man into existence, and supplies him with the propensities and capacities which he possesses, and the inclinations and powers to use both,

if not ignorantly prevented or perverted, for his own improvement and enjoyment, and for the happiness of his fellow-beings.

An artificial system has been devised, founded on suppositions directly opposed to all known facts; and that system cannot be supported, except by continually increasing artificial aids, opposed to every known principle of nature, and which now form a complex machinery of society, so unwieldy and involved, that none can safely direct or comprehend its movements.

It is, however, fortunately for the population of the world, daily wearing itself out by the increased friction of a machine, so ill adapted for the business of human life, or for the enjoyment of those for whose benefit it was professed to be first formed.

Unfortunately, these artificial individual rewards and punishments are applied to encourage falsehood and repress truth; to stimulate to bad, and check the desire to good conduct; indeed, they can only be required for such purposes. It is nature itself which dictates the ready expression of our genuine thoughts and real feelings, and it is reward sufficient to be permitted to express them, without fear or reserve of any kind. It is nature herself which inclines us to those actions which would render the individual, and all society, pleasure and enjoyment, without producing evil in their ultimate result: for that is the most virtuous in word and action, which produces the most happiness to man; and that is the most vicious in word and action, which inflicts upon him the most evil.

The experience of each day of our lives, proves that artificial rewards and punishments are lavishly applied to encourage speech and conduct directly opposed to the permanent well-being of the human race; and to check, repress, and if possible annihilate, the speech and conduct which could not fail, if allowed to be freely spoken and done, that would establish a perpetually growing intelligence, charitable and good feelings, and kind conduct among the whole family of mankind; that would, indeed, not only bring, but also permanently establish, peace and good-will upon earth.

These individual artificial rewards and punishments, opposed to Nature's rewards and punishments, have been devised by ignorance to create and uphold an artificial state of society full of falsehood and deception; of bad feelings and injurious passions; of discord, and counteraction of each other's

objects throughout all its members, and necessarily of every species of vice and misery. Is not this the condition in which every tribe, and people, and nation, and all individuals, exist at this hour? Are there not hundreds and thousands, nay, tens of thousands of the population of these highly favoured dominions, under this system of ignorance and falsehood; who now ardently desire to emigrate into distant lands, to escape, if possible, from the wretchedness of this vicious system? But as there is no other system yet established in any known parts of the earth, they are at a loss to decide where to go to escape the duplicity, vice and misery, which it has every-where entailed upon those who are compelled to live within it.

It may be well to enquire what are the effects of this system upon those favoured individuals who are the most exempt from, and the least liable to experience, these artificial punishments, and who expect to obtain, or who actually possess the greatest proportion of these artificial rewards. Do they, indeed, possess a recompense in these artificial rewards sufficient to compensate them for the loss which they experience in being thereby deprived of Nature's rewards.

Sirs, if they were not, by the wretched system in which they have been nurtured from their birth, rendered ignorant and depraved, they might, even now, be made to acquire some notion of the extent of the sacrifices which they inflict upon themselves and their offspring, by this unnatural change.

They have the artificial rewards of wealth, of titles, of honors, and of power, over their fellows; of large mansions and domains, of palaces, of splendid attire, and equipages of costly variety, of an over-supply of luxuries to satiate every sense; and what, you will ask, can they want or wish for more?

My friends, I will tell you what they want—what they long for most ardently, and cannot obtain — what, in very many cases, they have much less of than you possess. It is happiness. Yes! the nobles of the earth, priests, princes, kings and emperors, are as anxiously in search of this prize beyond price, as you are, and they equally fail in the object of their desire. They, as well as you, have yet to learn that artificial individual rewards cannot prevent misery and disappointment, or purchase satisfaction and happiness. They have obtained artificial rewards until they know not how to ask more; and they are useless to them, for they are still dissatisfied, and many of them are miserable.

There are now few of those apparently high-favoured individuals, males and females, who will willingly exchange *all* their *artificial* for a *few* of *Nature's* rewards, and give up the heartless splendour and homage which surround them, for an intercourse with their fellows, in which, without guile or the fear of it, mind shall speak to mind, and affection shall meet affection; in which the full confidence of human nature can be openly expressed without any apprehension of the thousand snares which a system of deception, supported by artificial rewards and punishments, has every-where set around them.

No, my friends! believe not, whatever may be the appearances that the wealthy and the great affect in speech, a carriage, or by their external trappings, that these are no more than the amusements and playthings of infants without their innocent enjoyments; for they live in the midst of a system, which compels them to submit, to appear satisfied with the tinsel semblance of happiness, instead of the reality.

They know not, yet, that it is practicable to exchange this shadow for the substance, to secure *Nature's* rewards instead of being suitors for *uncertain artificial* rewards; and which, when obtained, prove to possess little permanent value. They have, indeed, "sold their birthright for a mess of potage."

We have now to consider another subject of deep interest, but on which, in consequence solely of our training and education, there are strong prejudices and many national errors. I allude to private property, for which in the new state of society there will be no necessity.

Private property is entirely the child of the existing system of the world; it emanates from ignorant selfishness, and perpetuates it, through a reaction, which in Great Britain and America has been carried to an excess which would be truly lamentable, if it were not that the evils, arising from the excess, as in most other cases, will force a remedy upon society.

The excess of wealth in a few hands, and the extreme of poverty among the many, will compel the latter to relieve themselves and their offsprings, from the lowest stage of degradation and misery, to adopt measures which, fortunately for the future progressive improvement and well-being of mankind, will be equally advantageous to the rich and the poor. For both these states of society are productive of

many evils, necessarily attendant upon wealth and poverty both of which produce crimes and sufferings, peculiar to themselves.

It is contrary to the laws of nature that men formed to be what they are individually without their consent or knowledge, and therefore not justly entitled to any merit or artificial reward whatever, should enormously superabound in many things beyond their wants or possible beneficial use of them, while a large portion of their fellow men, their wives, their infants, and their children, are without wholesome bread to eat, or the means of procuring it by their utmost industry.

It is contrary to the divine laws of nature that some mortals should thus superabound and luxuriate in what is necessary and useful, and also in what is useless and injurious; while from the great mass of their fellow beings the means are thereby withheld by which their invaluable capacities, physical, mental and moral, ought to be well cultivated for their own advantage, and for the benefit of the world.

It is contrary to the well-being, and best and highest interest of society, and of every individual of which it is composed, that the enormous, almost incalculable, productive power which modern science has placed at the disposal of man, and all his superior as well as his inferior faculties, should be employed day by day and year after year, with energy and talent, in fruitless attempts to create a sufficiency of wealth and privilege for the individual in opposition and competion with all other individuals.

It is the direct application of the most mighty energies, powers, and capacities, physical and mental, to produce that which when attained, to the greatest possible extent, for the individual, is useless, burdensome, and often highly injurious to the imagined successful possessor.

Knowing, as I well do, from extensive observation, and long attention to the subject, the immensity of evil which the arrangements to enable individuals to obtain and secure private property, have created, through every department of life, and all the ramifications of society; I shall not be deterred, by the deep-rooted prejudices which old notions and long established customs have rendered general among all classes, from freely exposing the evil, or from developing practical measures fully adequate to its remedy.

The arrangements then which are requisite to enable individuals to obtain and secure for their own use only private property; necessarily render it impracticable that any individual should attain, under those arrangements, the free and

beneficial use of as much property as all may enjoy under another system, in which no permanent private property shall be necessary or even desired by any one.

The certain consequence of a system founded on private property is to produce an hostile and unnatural state of society, by which very great additional labour will be required to create comparatively a very small amount of available wealth for the population individually or in the aggregate. In consequence of each individual being opposed in his attempts to acquire wealth by all the other members of the community, in their endeavours to accumulate it also, an addition is unavoidably made to the whole labour of society of which no one trained in, and remaining under, the influence of the individual system, can form any adequate conception. The individual competition and contest for private wealth may be aptly compared to forces of nearly equal powers acting continually in opposition to each other; and, in consequence, the efforts of one counteracted by the efforts of others in every direction in which it may attempt to proceed, the energies of all become nearly equipoised and the power of the whole is rendered of little or no effect.

By these proceedings, under this wretchedly insane system, not one portion of real, intrinsic, valuable wealth is brought into existence for the benefit of mankind, for a *hundred*, or more correctly for a *thousand*, that, under a rational system for the creation of wealth, would be obtained for the use of the world; and obtained with half of the physical exertions, and without any of the mental anxieties, which the existing vile practices of society require.

In any arrangements for the government of mankind, with pretensions to wisdom, to foresight, to consistency, or rationality of any kind, practical measures will be adopted to *prevent* the existence of any deficiency of the necessaries or comforts of life, for any portion of society, and to *prevent* any of the inferior or injurious feelings or passions, being forced into the human mind, by improper culture from infancy.

But the arrangements which are required to establish and support a system of private property, render it absolutely necessary to create measures to prevent the production of a sufficiency of the necessaries and comforts of life, for a very large portion of the community, and to implant in childhood, and to cultivate through life, the most inferior and injurious feelings and passions, rendering society a chaos of the most incongruous proceedings injurious to young and old, rich and poor, the governors and the governed.

A priesthood, with all its mental oppression, unavoidable

hypocrisy, and pecuniary exactions, is necessary to aid in obtaining and securing private property, and to effect these objects, they must teach doctrines which implant all the inferior and injurious feelings and passions, which can be forced into the human mind.

The complicated, perplexed, inconsistent, unjust, and wretchedly-injurious system of laws, is also required to support the system of private property, although by its support, thousands are deprived of all the private property, which they have acquired through many years of toil and anxiety.

All the direct expence of law suits and of the machinery of law, all the time of those engaged in this profession; all the time of the suitors in the various courts; all the anxieties which they experience to withdraw attention from other and more beneficial pursuits; all the heart burnings, agitations, and quarrels, which law contests create, to occupy the time and attention of the parties, are all direct deductions from the amount of real and valuable wealth, that, without anxiety and unpleasant feelings of any kind, would be otherwise created.

I admit of this practice of law, it becomes necessary that arrangements should previously exist to destroy the rational faculties of the population, or men would not be formed gravely to go through the farce of lawyer and client, of judge and culprit. Occasionally, I have attentively noticed the official proceedings of these parties, and I am now at a loss to decide which is most to be pitied, the judge and the barrister, disguised from our knowledge in their large wigs; or the client and culprit, whoare lost in wonder at the profound wisdom which these wigs encircle. I do not say this in disparagement of the individuals, but of the system by which the parties are inevitably formed to be what they are.

Suffice it to say, however, that in a rational or superior state of society, in which no necessity would exist for private property, none of the expensive and demoralizing law arrangements and proceedings would be required; and the extended ramifications of evils, which are necessarily attendant upon them, would altogether cease.

Other and very different arrangements from these now described, will be formed for the creation and preservation of wealth, in the new state of society; which, in future Lectures, it is my intention to develope. You will then be enabled to discover with what truth I have made the assertion that, in that superior state of society, no necessity will exist for private property.

LECTURE V.

In the Lecture delivered here on Sunday morning last, reasons where given to explain the causes why, in the new state of society, which is to supersede the old, there would be no necessity for religion—for individual responsibility—for artificial rewards and punishments—or for private property.

In the present Lecture reasons will be given why there will be no necessity for commercial competition; for inequality of rank and condition; or for marriages on the principles on which marriages have been hitherto solemnized.

We proceed, therefore, to the subject of commercial competition.

By commercial competition, I mean the competition which exists in producing and distributing wealth.

This competition necessarily creates a covered civil warfare between the individuals who are engaged in the same professions of business.

Their interests are made to appear, by the existing arrangements of society, to be directly opposed one to another, and they are in opposition to each other, to so great an extent, that feelings of enmity, producing jealousy, discord, and anger, are but too frequently the natural result of men being placed under circumstances compelling them to injure each other, in the means by which they must maintain themselves and families.

Individual and national competition and contest are the best modes that have been, or perhaps can be devised, under the existing irrational notions of the world, by which wealth

can be created and distributed; and the object desired is thereby effected, in some manner, to a certain extent. But it is obtained by creating and calling into full action, the most inferior feelings, the meanest faculties, the worst passions, and the most injurious vices, which can be cultivated in human nature; and the objects sought to be obtained by these measures, destructive as they are to the well-being and happiness of mankind, are yet most imperfectly obtained.

It is the true interest of society to procure a full sufficiency of wealth of intrinsic value, and to distribute it for the benefit of all, in the best manner; that is, with the least labour to all the members of the society, and especially with the least amount of unhealthy and disagreeable employment. Now individual and national contest and competition is a mode of producing wealth which, in connection with the other parts of the miserable system, by which the world has ever yet been governed, requires ten or twenty-fold more waste of labour and unhealthy and disagreeable occupation, than would be necessary under a wel-ldevised system of society.

The competition, now rendered unavoidable, between individuals in producing wealth, compels them to apply much capital and labour in their individual establishments, which would not be required in a superior state of society, and gives a wrong direction to a great part of the labour and capital, by holding out inducements to create many things possessing little or no intrinsic worth or usefulness.

But the waste of capital and labour, by unnecessary establishments, and by the production of useless or injurious articles, created to tempt society to purchase them, are small evils compared to the extent of the injurious feelings, violent passions, vices, and miseries unavoidably attendant on a system of individual competition, and more especially when that competition is carried to the extent it has now attained in the commercial world, and particularly in Great Britain.

Under such circumstances as are now prevalent throughout the British dominions, individual competition is productive of evils of every description; it takes the means of supporting themselves, by their utmost exertions, from many; it gives to few accidentally favourable individuals, in every branch of a industry, injurious advantages over the mass, engaged in similar pursuits; and as, in many cases, it is a contest for the means of maintaining a respectable situation and standing in society, or falling into a state of degradation

and pauperism, the feelings created between the parties thus set in opposition to each other are, in almost all respects, the reverse of those which it is the interest of mankind should exist among the members of every community.

Previous to the discovery of such enormous powers of mechanism as are now possessed by society, there might, possibly, be some necessity for injurious artificial motives, to stimulate men to invent, but of the truth of this supposition I am very doubtful. I believe there are no motives which impel more powerfully to action, than truth and justice, when directed by kindness and a knowledge of the laws which govern human nature, in all its actions.

A system possessing this character has never yet been tried among mankind, but wherever there has been a slight approach towards it, the most extraordinary beneficial results have been effected. Quite sufficient, indeed, to convince all who can calmly, and without prejudice, reflect upon these subjects, that whenever the time shall arrive, when the human race shall be trained and governed rationally, or in accordance with the plain and simple, yet beautiful laws of their nature, no injurious excitement from unfriendly competition and contest, will be required to bring forth the higher and best qualities of our nature. No such arrangements as commercial rivalry creates, will be found necessary to stimulate to invention, or to make a continued progress in all the arts, sciences, and physical and mental improvements. The pleasure of attaining new knowledge, when we feel and know it to be real knowledge, and not merely useless learning which gives little or no satisfaction to superior minds; will afford stimulus abundant to urge on the human faculties, to dive into the depths or ascend into the heights of those regions, whence new facts and valuable information are to be obtained.

Necessity—stern necessity—is now required to goad on the human faculties, to surmount the difficulties of deep research, and to persevere to complete complicated inventions, in secret and alone, that others may not step in and reap the profit and the fame. But in our superior new state of society, in which individual profit will be useless and unsought for, and fame, present and future, a motive too inferior to be entertained by men trained to be rational beings, the desire for improvement, the love of knowledge, from the pleasure and benefits which it always affords, and the delight and advantage of pursuing these investigations,

in company with, and aided by, many of our intelligent associates and friends, none opposing from jealousy or any inferior motives, but all striving to promote the object or objects in pursuit, will create a stimuli to action of which men, whose intellects have been disordered from infancy, and whose propensities and feelings have been altogether perverted out of the right course, are scarcely competent by the utmost stretch of their inferior faculties, which have yet been cultivated within them, even to imagine with any accuracy of conception.

No, my friends! when all men shall have the whole of their rational faculties well and duly cultivated from infancy, and a right direction shall be given to their natural feelings, and when all the sensations of mind and body, shall act and react upon each other in perfect harmony, there will be no want of commercial rivalry, of vulgar contests in trades or professions, or of jealous competitions for fame or individual favour, and far less for imaginary, unjust, future rewards and punishments, to put the population of the world into the most delightful, physical, and mental, activity in which there will be a rapid progress daily made, over the surface of the earth, in every beneficial art and science, and in every improvement which can ensure permanent pleasure and happiness to mankind.

There can be no greater libel expressed against nature, than to imagine that a blind necessity, stimulated by the most inferior animal wants, and misdirected propensities, by unjust punishments inflicted, or reward bestowed here, or fanciful rewards and punishments to be received hereafter, should have a stronger influence to action, than the possession of a real knowledge of our nature, and of the laws by which it is eternally governed; of the actual wants requisite for the well-being and happiness of this nature, and the best mode of applying the means by which those wants may be amply provided for individually and generally.

No, my friends! it cannot be that such inferior, degrading, unsocial, and vicious stimuli, as those daily and hourly produced by commercial and professional contests, competitions, and jealousies, should be necessary to goad human nature to useful action; when knowledge, health, and enjoyment continually solicit our exertions in every pursuit, that is necessary for our existence, can add to our improvement or promote our knowledge; and consequently in the new and superior state of society, about be to made known to the world, and to be generally introduced for

practice, there will be no more necessity for commercial or professional rivalry, competition, and contest, than for private property, artificial rewards and punishments, individual responsibility, or for any religion founded on fanciful notions of future unjust rewards and punishments.

Nor yet will there be any necessity for inequality of rank or condition.

All who have deeply studied human society, and traced its innumerable evils to their source, have lamented the existence of those causes which have continually produced the rich and the poor, the ignorant and the learned, the powerful and the weak, and the tyrant and the slave.

They discovered, that with these distinctions among any people, vice must be permanent in their society, and extended among them in proportion as these differences between the members of the community increased. But no parties understood why these distinctions were a necessary part of the only system of society that had been established among men.

The individuals who, in practice, have excluded the most evil, for the longest period, from amongst them, are the Society of Friends; and this beneficial effect has been the result of adopting all the measures they could devise, under the existing system of the world, to obtain equality of wealth and knowledge among all their members. And it is well known to the most intelligent of the society, that their difficulties, vices, and miseries, have gradually increased as inequality of wealth and knowledge has extended among its members. In the nature of things it could not have been otherwise. Poverty and ignorance existing amidst an excess of wealth and exclusive privileges, will necessarily create envy, jealousy, and a desire to possess, by any means in their power, what their rich neighbours appear to enjoy in superfluity and to waste; and poverty and ignorance are sure to create ignoble and inferior characters in the great majority who are trained under those unfavourable and demoralizing circumstances.

While wealth and exclusive privileges are equally certain, when in contact with poverty and ignorance, to create feelings of contempt for those that are inferior to them in wealth, rank or learning; and to fill them with pride and an overweening importance of their individual superiority, which inevitably leads them to the adoption of measures to obtain and secure for themselves the political power of the country by unjust and oppressive laws, which become, through time,

highly injurious to the whole population, not excluding even themselves and their descendants. All parties who have occupied themselves in studying human nature, have uniformly come to the conclusion, that without equality of condition, there can be no permanent virtue or stability in society; and many have been the devices and attempts to obtain it in practice, and to retain private or individual property; but, as might have been anticipated, without any chance of succeeding to their wishes. The Society of Friends has been the most successful in the early period of their association in approaching somewhat near to it for a short period. Private property, however, by giving large possessions to some, and depriving others in the same proportion of the fruits of their industry, has now removed this singular, sagacious, and, in many respects, superior civil sect, farther than ever from their original object, and they are gradually preparing themselves to fall into the general measures which, ere long, must be adopted to relieve all classes from the unavoidable evils of the extremes of wealth and luxury, and of ignorance and poverty.

In other countries, many individuals who had dived into the depths of human society, and who had become satisfied that virtue and happiness could never be attained, even to a moderate extent, under the demoralizing and vicious arrangements unavoidably attendant upon any system in which private property was admitted to form an inequality of rank and condition among the members of the community, attempted to abandon this principle altogether, and secure an equality of wealth and rank, by merging all private into public property, and forming arrangements to prevent any of the individuals in their association from acquiring in future any private property.

These shrewd and sagacious individuals thus proceeded one step towards the formation of a society to prevent the creation of motives to the commission of all the crimes and misery attendant upon inequality of condition produced by private property.

The complicated arrangements necessary to procure and obtain all the rights, as they are termed, of private property, are measures necessarily and unavoidably productive of motives to the commission of an incalculable extent of crimes, and of forming society into a machine too complex to be understood by almost any mind, in consequence of the innumerable laws, customs and regulations which become

requisite to meet the growing evils which daily arise, while property is accumulating in the hands of a few, and diminishing in proportion in the possession of the many; or while the extension of inequality of rank and condition is upon the increase.

These evils, inseparable from inequality of condition, with the misery which necessarily follows all deviations from Nature's righteous and beneficious laws; the Shakers, and some other societies in the United States of North America, intended to avoid, by excluding private property from the communities, and, as far as they knew how, inequality of condition also. But to accomplish these objects, in any degree of perfection, they were unconscious of the obstacles which the old system of society had placed in their progress, and which must be removed before any permanent progress can be made in a system of society without private property and inequality of rank and condition.

A system of society, among the component parts of which are equality of rank and condition among all its members, and public property substituted to the exclusion of all permanent private property, requires for its adoption and continued existence, a much higher degree of knowledge and of virtue than has ever yet been produced by any of the past, or than can be attained by any of the present arrangements known to be in practice in any part of the world. And although it is true, that many of the vices and miseries of ordinary society, including the usual arrangements for the maintenance of private property and of inequality of rank and condition, have been avoided by the Shakers in the United States, and also by Messrs. Rapps' society of Germans, now located at Economy, upon the River Ohio, about 17 miles below Pittsburgh; and that they are now, perhaps, the most moral societies known in consequence of their abandonment of private property, and also, as far as their knowledge permits, of inequality of rank and condition; yet it is equally true, that they remain in a very unnatural and unsatisfactory state; and that, although their communities offer a refuge from poverty and its evils, and from individual commercial competition within their associations, and all the crimes which it engenders, they do not present that union of wealth, knowledge, virtue and natural enjoyment by which man alone can become satisfied and happy, and which is necessary to induce the population of the world, or any large proportion of it, to desire to change

their present bad habits, injurious customs, and erroneous notions, whatever may be the miseries which these evils inflict upon them.

These comparatively novel societies have not discovered the means by which arrangements to exclude private property, and to maintain the natural union of the sexes, could be formed, and, in consequence, they have found it necessary, in excluding private property, to exclude also all natural connexion between the sexes. It was found to be beyond the utmost stretch of their power to relinquish private property in wealth, and to retain it, by the marriage state, in person. They had not acquired sufficient experience to know that the present system of the world is held together by the union of all its parts, each being necessary to the others; and whenever a change shall be made to become general and permanent, it must be effected by an entire change of the whole fabric of society. Its very foundation must be laid afresh; its construction must be altogether different; no part of the new will resemble any part of the old. All the present inefficient, inconsistent and vicious circumstances, of which alone the existing society consists, must, one and all, be made to give place to another combination of intelligent and rational circumstances, of which alone the new and superior state of society will be formed.

There can be nothing deserving the name of virtue, of justice, or of real knowledge in society, as long as private property and inequality in rank and condition shall constitute component parts of it; but the present system of the world cannot be supported without private property and inequality of condition, consequently it is irrational to expect to find real virtue, justice or knowledge, in the present system, in any part of the world.

All, generally speaking, are now dissatisfied with the existing state of society; but few, if any, know the real cause of their discontent. They are not aware, that to support an inequality of condition, arrangements must exist, numerous, complex, and tormenting, to prevent, on the part of a large proportion of society, the due and healthy exercise of their natural propensities, faculties and qualities, without which exercise it is altogether vain and useless to expect the full enjoyment of happiness, or even any approach to contentment or satisfaction with one condition.

It is for these, and numberless other reasons which might be added, that in the new and superior state of society, to

which, we now, even in this generation, confidently look forward, there will be no necessity for inequality of rank or condition.

Nor will there be any necessity for marriages on the principles on which marriages have been hitherto solemnized; for marriages, without the right of separation, under certain conditions, on the part of each of the individuals united, is a species of private property in persons of the most objectionable character, and without the removal of which, private property in riches cannot be abandoned in any society. Private property in wealth and indissoluble marriage proceed from the same artificial source, and are held together by the same artificial bonds.

Of all the sources of evils in human life, under existing arrangements, marriage, according to popular notions and as now solemnized, is one of the most considerable, if not the chief. Its pernicious effects extend far and wide in all directions, through the past, the present, and the future. It has taken deep root in our oldest established habits, customs, and notions, and it has spread its baneful influence through all the ramifications of society. It has given its peculiar character to the whole construction of society in all countries in which it has been established; and it is now, and ever has been, the chief source of ignorant selfishness, duplicity, cunning, deception, and crime among the human race. It must therefore be fairly met; the errors of its origin must be exposed; its innumerable evils in practice must be laid open; its injurious effects upon the whole fabric of society must be made known; and the lamentable consequences, which it has ever had in forming the character of man and influencing his conduct through life, must be made familiar to all ranks, to every age, and to both sexes.

The origin of marriage is the natural and unavoidable feeling of love between the sexes, and which has been evidently implanted to continue the same race of beings, and when they shall attain to a rational state of mind and of circumstance, to give both parties a high degree of happiness without any alloy.

Man being ignorant of his nature, and being formed to acquire a knowledge of it by slow degrees, has always, hitherto, been involved in the midst of innumerable errors, and in consequence been subjected to much evil and misery, both of which are the means appointed by nature to

stimulate him to overcome his original ignorance by observation and reflection.

During this long night of ignorance and inexperience, the affairs of mankind have been under the government of imagination, administered under the directions of the fanciful notions and caprices of a body of men called the priesthood, who, being ignorant of human nature, and of the means of obtaining happiness for themselves or their fellow beings, contrived measures to perplex and confound the understandings of the mass of the people, until they brought their minds into slavery, and under complete subjection to a system, supported by miracles and mysteries, calculated only to injure, and, as far as it was possible, to destroy the germs of the rational faculties of the human race. By these means imagining supernatural powers were made to influence and coerce human thoughts, feelings, and conduct, in opposition to human nature; and thus crime was first conceived and introduced by man to torment the human race through the thousands of ages that has past.

It was in this manner, that the natural intercourse between the sexes was made a crime, and that an *unnatural* intercourse was devised for them by the priesthood, which, in its ultimate but unforeseen consequences by them, has produced more crime and misery than any other error that they have committed, except the introduction of rewards and punishments, present and future, for belief and disbelief, in their unintellible and incomprehensible dogmas, about supernatural beings and a fanciful future mode of existence.

They arranged a legal and *unnatural* intercourse of the sexes, under the supposition, that human nature was formed with the power to love or hate, or to be indifferent, in its sexual feelings, at the will or pleasure of the individual, and in consequence they contrived complicated and mystical forms and ceremonies under which this unnatural incourse was to take place, which, of necessity, introduced enormous error and crime into the world, and afflicted man with all their consequent evil and misery. They thus greatly diminished the enjoyment of the social intercourse between the sexes, and estranged their minds from each other, making them to feel and act sexually more foolishly and irrationally than all other animals.

This was the necessary result of men making laws and regulations for the government of their fellow men, before

they had acquired a knowledge of themselves or of the laws of human nature.

The consequence of these ignorant, inexperienced and unwise proceedings are,—

That, men and women have been made fools and hypocrites in their intercourse with each other.

That, ceremonies and forms have been devised to compel men and women to forswear themselves before they can legally have an unnatural intercourse with each other.

That the consequence of these unnatural proceedings are, that other arrangements became necessary, by which the children thus produced and educated, are greatly deteriorated in their physical constitution and form, and in their dispositions, habits, and manners, in their intellectual faculties and in their moral feelings.

That real love and pure chastity are deminished to an incalculable extent, and, in place thereof, assumed affection and the most pernicious prostitution are forced upon the human race, and made to pervade society.

That the evils emanating from these errors, regarding the intercourse between the sexes, extend trough all the ramifications of society, and, in every department of life, defeat all the rightful objects of human existence.

That prostitution under its worst forms, must continue to inundate the world with its crimes, disease, and misery, and to the utter destruction of many of the finest females who come into existence, as long as these unnatural marriages shall obtain, and pure chastity shall continue unknown or unacknowledged by society.

That it is far worse than useless to attempt to introduce truth and sincerity, or any conduct that really deserves the name of virtue, into human society, as long as this destroyer of all truth and sincerity, of all honest, open, and straight forward proceedings amongst mankind, shall be permitted, through popular prejudice, to hold its sway over the destinies of the human race.

No, my friends! it will be, indeed, a vain attempt to elevate human nature out of the depth of ignorance and vice, in which it now grovels, while arrangements are permitted to exist to force individuals by pains and penalties, to falsify their thoughts and disguise their feelings; or to make the thoughts and feelings which the individual cannot entertain and feel orthodox, and those heterodox which by their nature they are compelled to receive and feel. When

will the time arrive when men shall rise superior to these fooleries and follies, or rather to these vices and crimes? For surely, if there be meaning in the common terms of speech, it is both vicious and criminal, to compel, or to tempt men to say, what they cannot force themselves to think, or to express what tney eannot force themselves to feel.

Wherein consists the virtue of the present system of the world? In the gravity and pertinacity, with which falsehood and deception is encouraged, countenanced, and protected. Who are benefitted by this system, or who will derive advantage from its longer continuance? The married or the single? the children or the parents? the rich or the poor? the priests or the lawyers? the governors or the governed? Surely not a few of these parties must be immense gainers in some way or other, to compensate for the enormous mass of crime and misery, which measures so directly opposed to all the natural and, therefore, rightful feelings of mankind, are sure to engender and bring into full action!

But, my friends! what will you say for the rationality of mankind, or for the practical wisdom of their measures, after all that we have heard of the march of human intellects, when I tell you, and that too, without fear of contradiction, from any well-informed intellectual mind; that there is *not one* of these individuals, married or single, child or parent, rich or poor, priest or lawyer, governor or governed, who is not, through his existence, from birth to death, a grievous sufferer by these insane proceedings.

Do you hear or know of quarrels between man and wife? Of husband or wife experiencing the bitterest of misery through their union? Of crimes and murders committed by husbands and wives upon their partners legally bound together for life? Do you hear or know or children ill brought up, badly educated, full of vice, and bringing misery upon themselves and connexions? Do you hear or know of individuals suffering the extreme of poverty, and perishing for the want of the necessaries of life?

If you do, and who is there whose experience does not inform him that these evils pervade society—even that which is called the most civilized? Then be assured that these miseries are intimately connected with, and, in almost all cases, proceed immediately from the folly of man attempting to oppose and change the laws of his nature, by the artificial and most unnatural arrangements which

now exist over the earth, to compel men and women to live together who find it impossible to love one another, or to have a chaste affection for each other.

The term chastity is in the mouth of every one, but few know wherein pure chastity consists. If I mistake not the term, and the qualities which it should indicate, it is only to be found where the physical and mental affections mutually exist between the parties.

Now the present arrangements for the union of the sexes are most unfavourable for the formation of this double affection, and for its continuance when formed. The inequality of condition and education, in some cases, and the general system of deception, in which all young persons are now trained, prevent the parties ascertaining the real state of each other's minds before marriage; both parties are usually trained in such a manner, as to induce them upon the most important points, to endeavour to hide their real sentiments and feelings from each other.

This is a grievous error, the parties are legally bound for life before they have the means of knowing, with any degree of certainty, whether their physical and mental affections are in unison, or formed by nature and education, with any probability, that if they exist in some slight degree previous to marriage there is a reasonable prospect, they shall increase afterwards and become durable. What misery can be greater, than that which arises from two persons being compelled to live under the existing family arrangements, and, as is the case generally with the middle and lower classes, to be compelled to be in each other's society from morning to night—and from night to morning throughout their lives? Are the legal indissoluble bonds, by which the parties are thus bound together, "for better and for worse," (the absurd phrase used on this momentous occasion, to express the nature of their bondage) calculated to increase their physical and mental affections?

Those who know what human nature is, and by what laws it is eternally governed, are conscious that this individual arrangement, intended to insure the good government of man, and to promote his comforts and enjoyments, is essentially calculated to create disorder in society, and to prevent the attainment of a high degree of happiness which, under other arrangements in unison with the ascertained laws of his nature, might be provided for, and permanently secured to him. And, although it be true, in a very few cases, that this indissoluble bond does increase the happiness of

some parties, who accidently find their physical and mental affections united as nature intended they should be, and, therefore, are such ill-judged bonds the less necessary; yet, in the great majority of cases, these very bonds with their consequent appendages are the means by which the finest affections of the parties are diminished if not destroyed.

They are intended, if they have any rational object, to *force* the continuance of the affections. Now nothing can be more destructive of real love and genuine affection, than any species of force or discovered deception, and these bonds partake of the nature of both. Where and while the affection exists, the bonds are unnecessary, and where it is not, the bonds are discovered to act as a force to nature, and as a deception tempting by the offer of temporary enjoyment, into a life of unavoidable misery.

Such is the real character, and such is the necessary result, of a measure founded in opposition to the nature of man; established on the supposition that he possessed the power to love and hate at pleasure, and that the affections of each individual could be formed, and continued or changed by his will.

This is the first great error committed in the present system of the world, in an attempt to promote the happiness of man in his social relations with the other sex.

The second was to form arrangements that each pair so united should live with their offspring separate and apart from all other families, within a little circle or world or their own.

Few individuals, as all have been hitherto trained and educated, can afford to be thus thrown solely upon their own resources to give any thing like permanent satisfaction to each other. Nature's law requires for its highest health and enjoyment much greater change of sensation, than such a life admits of to the parents; and no arrangements can be more unfavourable for acquiring a real knowledge of human nature, or of general knowledge, than the usual family arrangements for a single pair and their children.

The attentions required upon all occasions, by the parents, to the wants and wishes of each other; to the nursing and training of their children; and to the means by which they are afterwards to be provided for, occupy all their best faculties, uselessly or mischeivously, under a continuation of the most unfavourable circumstances, that ignorance of the real nature of man, could well conceive and unite. Uselessly, because the parents, by the most extraordinary

efforts, seldom succeed in placing each other as they desire, or in providing for their offspring as they wish, or in educating them to form the characters which they intended they should acquire. Mischievously by being compelled to live within artificial arrangements, which paralize their powers to do good and promote the happiness of others, out of their own confined circle, and under which, if unsuccessful, they and their families suffer many afflictions and, if successful, many other families are made wretched by their success. For the acquisition, as it is called, of independence, by any one family, renders it necessary, in the deplorable system under which we are compelled to live, that some other families less successful in accumulating gain, should become slaves to support their useless and mischievous independence of idleness and fraud, of an independence greatly injurious to the individuals attaining it, and to the whole of society; tending as they increase in number, to form a mass of injustice and oppression over all the industrious classes. Nor is this arrangement, of single pairs and their immediate offspring, more favourable to the creation and cultivation of just and kind feelings for mankind; on the contrary, they concentrate the faculties and feelings, within a very narrow sphere, and thereby a strong tendency is created to make all the individuals of the family suppose that they have a real interest separate from and opposed to all other families, and to engender individual feelings of ignorant selfishness which, under this system of error, will continue to increase in proportion to the increase of wealth and numbers.

But these single family divisions of society, not only tend to engender and maintain ignorant individual selfihness throughout society, to create innumerable little family circles of competition, contest and discord, but also to form the whole of society into a chaotic mass of petty individual or family contending interest, to the incalculable detrimen and injury of the victors and vanquished in the contest.

Baneful, however, as these results are, they form but part, and the lesser part, of the permanent evils which the individual family arrangements now inflict upon the human race by placing the children, during the most important period for well forming their character, under the direction of the persons who, from their animal affections and general ignorance of human nature, are usually the least competent to perform this most important duty: and also by placing the children, during their infancy, childhood, and youth,

under the individual family arrangements, which in almost every instance, consist of the most unfavourable combination of circumstances, that can be brought to influence the young human being, physically, mentally, and morally.

It will be utterly impracticable to form a superior generation of men, while children are condemned to receive daily and hourly impressions from such a combination of imbecile and vicious circumstances. No, my friends! for these can only form another weak, irrational, and vicious generation similar to the present and all the past.

For these and many other reasons, which your time will not permit me now to enumerate, there will be no necessity, in the new and superior state of society, for marriages on the principles on which marriages have been hitherto solemnized.

But as the present generation has been trained to acquire the most false and injurious sexual ideas and passions; and, in consequence, to have an unnatural and therefore a vicious direction given to them; it becomes necessary, in making preparations to pass from the present to a superior state of society, to devise some preliminary arrangements for a social union of the sexes, which shall gradually diminish the existing evils of the marriage state, and shall allow the next generation to be chaste in their feelings, and open, honest, and rational in their conduct.

For this purpose it is my intention to propose, for practice, in the intermediate stage of society, which existing errors will render necessary, between the miserable condition in which human nature now is, and the very superior state to which the principles now advocated will lead, that the parties desirous of forming a matrimonial union shall, at a regular weekly meeting open for instruction, publicly declare their intention to do so; and if at the termination of three months after that declaration, the same parties come forward in the same manner and state that they continue of the same mind, that second public declaration shall constitute the marriage. But as this union will be, like all other political measures, intended solely for the happiness of the individual members, when it does not interfere with the more general happiness of the community, should the parties thus united discover, after a period to be fixed, that their happiness has not been promoted by the union, and they are thereby rendered miserable, they will have the right and privilege of expressing their disappointment and desire to be released from his or her engagement, publicly, at one of the weekly meetings as upon the

notification of their intention to marry. They will then return and continue to live together as before the public declaration of their desire to separate, and if at the end of six months from that period, they cannot alter and reconcile their differences of feeling for each other, on the parties presenting themselves a second time, and both expressing their wish to separate, that declaration will terminate the union, and either one or both may, without diminution of character, form, at any subsequent period, a new marriage.

If, however, at the end of the first six months, from the first declaration of their desire to separate, one only will express a wish to dissolve the union, the parties must return again and live six months longer in their married state, at the termination of which period if both or one then desire a separation of their union, and publicly express it, that declaration will constitute a divorce, and entitle both parties to form any new engagement.

LECTURE VI.

Having, in the preceding Lectures of this course, stated my reasons for saying, that, in the new and superior state of society which the progress of real knowledge is about to force upon the world, there will be no necessity for religion —for individual responsibility—for artificial rewards and punishments—for private property—for commercial or professional competition—for inequality of rank or condition—or for marriages upon the principle on which marriages have been hitherto solemnized—I proceed now to explain why there will be perfect obedience to the immutable laws of nature—no motive created to stimulate to the commission of any crime—no poverty, or the least apprehension of it—a beneficial interchange of commodities—no desire to possess individual wealth, honour, or privilege, not common to the human race—no prostitution,—but the most pure chastity, and universal good, and kind, and charitable feelings.

And, first, that there will be perfect obedience to the immutable laws of nature.

All, I have no doubt, are ready to ask how and by what means can a change so extraordinary and momentous be produced? And still more anxiously inquire how can it be attempted without a revolution of violence?

I reply, that such a change can never be introduced through a revolution of violence; that it can only take place by the discovery of *truth* relative to human nature, and through a knowledge of the unbounded beneficial results that will arise to the human race from the application

of that knowledge to the formation of an entire new and superior state of society.

That knowledge of human nature is already known: in former Lectures it has been explained in its general outlines. The laws also which govern man individually and in the aggregate have been stated. The conditions necessary to his happiness have been given; and I have now to develope the means by which those conditions can be obtained and made permanent, and more especially, in the first place, the means by which perfect obedience can be insured to the immutable laws of nature.

There has not been, however, any nation, tribe or people, yet discovered, who live in perfect obedience to the laws of their nature. All have been led far astray from the true path by the errors of their imagination, and, in consequence, there are " none that doeth right; no, not one."

Before there can be perfect obedience to the immutable laws of nature, those laws must be made known to the public, and all the arrangements of society must be founded upon and made in unison with them.

All the laws and regulations for governing the people, and all the institutions for educating the young, and forming their character, must be in accordance with the primary laws of nature. Nor must there be any law, regulation, custom or institution, or any part of the whole arrangement of society, in opposition to the ascertained primary laws of our nature. There must be no discordance between any one part of the social system and another. No one unnatural or artificial circumstance must be allowed to intervene to destroy the harmony of the whole.

The principles, therefore, on which the new arrangements of the world are to be formed, being derived from the primary laws of nature, will be, of necessity, in accordance with each other, and the practices of mankind will be from the same necessity in unison with those principles.

It is from this union of all the circumstances formed by man with the eternal unchanging laws of his nature, that the harmony of thought, feeling and action, is to be obtained and permanently secured.

This harmony of all external circumstances with the internal constitution of man, or with the laws of his organization, will secure perfect obedience to the immutable laws of our nature. That part of the *external* world created by *man*, and of the *internal* man created by *nature*, will then be, for the first time, probably, in the history of the

human race, in unison, acting and reacting one upon the other with the most beneficial and delightful results.

This new organization of society could not have been effected for want of the requisite knowledge and experience at any former period.

The facts relative to human nature and the laws which govern it, as developed by those facts; the conditions necessary to its happiness; and the means by which those conditions can be obtained and preserved for the benefit of succeeding generations; were all necessary to be known, in connection with each other, before this new and superior state of society could be brought forward and recommended for adoption.

The outlines of this knowledge have been placed before you in preceding Lectures, and to understand what follows it is necessary to keep in mind the facts and reasoning from which these outlines have been obtained.

From these facts and the self-evident deductions from them, it has been demonstrated that man is compelled to receive his convictions and his feelings, and that therefore he cannot be rationally entitled to have merit or demerit attributed to him for either, or on principles of justice, be rewarded or punished for the one or the other.

Our thoughts and opinions being forced upon us by the strongest conviction made upon our minds, and our feelings being the effects of our organization acted upon by the external objects around us, they are both as much created for us as the features of our countenance, the colour of our hair, or the height and general figure of our body; consequently the thoughts, opinions and convictions, which we feel within our minds, whatever they may be, are Nature's and not ours.

The feelings which these thoughts, opinions and convictions, again produce in us by their reaction upon our original organization, as well as all the feelings created within us by the direct impressions made upon us by external objects, are the sensations which, regardless of our will, nature compels us to receive, and they are therefore the sensations of thoughts and feelings which Nature commands us to entertain, and which, in a rational state of society, truth requires should be at all times openly and honestly declared without any reservation whatever.

This is the first great law of our nature, against which, through ignorance and weakness, we have most grievously offended: and by this offence man has brought sin and

misery into the world. This error has been the father of lies, and it has ever deceived the world to its hurt. It has detained the human race in a long night of darkness; kept man in a state of the lowest mental degradation, and involved him within a mist of falsehood and prejudice so dense that the light of truth could not penetrate his mind.

Through this ignorance of himself man has been made ashamed of his body and mind, and in consequence he has been trained to hide the form of the first, and the thoughts and feelings of the last.

In a superior state of society this gross offence against nature and truth will not exist in the slightest degree—deception, of any kind whatever, will find no place in a system from which uncontaminated truth will banish falsehood and all its crimes and guilt, and instead thereof, infuse innocence and knowledge into all hearts and minds, and thus pervade society through all its ramifications with the fulness of happiness.

Yes, my friends! there is nothing but uncontaminated truth, freed from every impurity of falsehood or the slightest attempt to deceive, that can bring peace on earth, that can give innocence and happiness without alloy to man, and secure these inestimable blessings for his offspring throughout all coming generations.

Behold this glorious period rapidly approaching! For, by the signs of the times before and around you on this day, the time of this mighty change cannot be far off; it is even now near at hand when truth and innocency and happiness shall take the place of falsehood, of guilt, and of misery!

The means, my friends, of withdrawing from the human mind the *cause* of deception; of a guilty conscience, and of all the consequent miseries with which man has been afflicted are discovered; and when found, shall they not be publicly made known and applied to practice?

The means then by which the human race may be made intelligent, innocent and happy, are now as much under the control of society as the means which have hitherto abounded by which it has been compelled to remain ignorant, vicious, and degraded.

The circumstances created through the latter have been alone brought to act upon human nature; it is the time, in the due order of nature, when they should be made to give place to, and be superseded by the former.

It is by this entire change of the circumstances of society that perfect obedience to the immutable laws of nature will

be obtained—that certainty will be introduced where uncertainty alone now exists—that science will supersede imagination, and truth will take the place of all the opposing religions of the world.

The laws of nature are the laws which govern the universe. It is the highest knowledge to comprehend them, and the essence of wisdom to act in conformity to them. But man has neglected to study them; he knows them not or has despised them; and he endeavours, through ignorance, to establish other laws in opposition to them, for the government of his conduct.

Had he been made acquainted with the laws of nature, and of his own nature in particular, and with the advantages to be obtained from arrangements in unsion with them—he would, long since, have become a wise and a happy being.

By taking these laws for his guide, and forming all the institutions of society in strict accordance with them—he would have removed the knowledge of sin and misery from the world. There would have been no strife between nations or individuals, or any internal conflict within man between truth and falsehood—between the natural feelings of human nature, given for the best and wisest purposes, and superinduced artificial notions and conduct which engender and perpetuate a continued warfare within each individual—between all individuals, and between nation and nation.

A perfect obedience to the immutable laws of nature will create an entire new character in man—his thoughts, feelings and conduct, will, upon all occasions, harmonize as one united delightful sensation, and which by this union will give the fulness of satisfaction and enjoyment to all, whatever may be the variety in their original organization.

This is the change that will make the entire new man and regenerate the world. This is the change that will permit man, under all circumstances, to act in perfect obedience to the law of his nature, and to put an end to all the existing disorders of society.

But to permit man to act in perfect obedience to the immutable laws of nature, the *existing external circumstances* surrounding man, of *man's creating* and *combining* must be changed. These external circumstances to the extent of man's power and ability, have been devised and combined in utter ignorance of his nature, and they produce the necessary effects, which, alone, would proceed from them.

It is then useless to find fault with any of these effects; with the ignorance, the poverty, the vice, the crime or the misery which pervade society. These evils were sure to be brought into existence by the circumstances which man, in ignorance of his nature, has devised, and these evils will be maintained in society, as long as the *existing combination* of *external circumstances,* acting upon man from birth to death, shall be permitted to form his character and influence his conduct.

If, then, it be the desire of society to improve the present condition of man in this and in other countries, a stand must now be made,—a determinatiou must now be formed, that no more of the labour, capital and talent of society shall be directed to increase or renew these vicious circumstances, or any portion of them, than may be necessary to carry on the business of life while a new combination of superior circumstances founded on a knowledge of the laws of human nature can be formed and prepared to supersede them.

All men of all political parties and of all religious sects agree in theory in one point—indeed, the facts respecting it, are so numerous, decisive and inevitable, that no one can now be found among those deemed intelligent and conscientious who express any dissent upon the subject. It is that, "every individual, in every country, is essentially influenced in his thoughts, feelings and conduct, by the external circumstances in which he is surrounded from birth to death."

This being admitted as a universal law of nature, and to be a principle in perpetual action in all countries, in forming the character of every individual and of the nation, whether savage or civilized; a most valuable extent of common ground is thus obtained which all parties may conscientiously consent to *act* together for the good of themselves and of all their fellow-creatures. An accurate knowledge of the extent of this common ground is greatly to be desired, for the aid of all intelligent minds is required to enable the people to make a great effort to remove the obstacles which are in the way of human improvement; of advancing, from the state of extreme error in principle and practice, to another in which there shall be no error in the one or in the other.

How can this apparently impracticable object be accomplished?

By the most conscientious, the best informed, and the

best disposed of all sects and parties, meeting upon this common ground to consider and ascertain what are the unfavourable circumstances which now exist to influence human nature to receive error into the mind; and to induce it to commit crime, and thereby cause it to experience misery; that all or a very large majority of these parties can agree should be now removed. And to consider and ascertain what are the superior circumstances calculated to establish truth and justice, peace and good will, and kind feelings among mankind; that all, or a very large majority of them, can agree should be now combined in such a manner as to act beneficially upon all.

Now, after the most anxious deliberation and reflection, time after time, relative to the best practical steps to adopt for uniting the conscientious and well-disposed of all parties in measures to remove the cause of the differences and disunion, I can discover none so effectual for the immediate benefit of all as the one now proposed.

If the parties could be once induced to commence these deliberations together, with kind and charitable feelings—they would soon discover the means through which a union of action might be effected; and by which ignorance and poverty and crime, and all the misery which they unavoidably create, could be gradually withdrawn from society, and knowledge and riches, and a uniform superior conduct, that would ensure the happiness of all, would be gradually introduced and permanently established, to the entire satisfaction of each of the individuals of this heterogenous collection of religious and political parties.

I am convinced that the time has arrived when practical measures, that would be sanctioned by a large majority of such a meeting, if not unanimously by the whole body, might be agreed upon that without evil or injury to any one, would create throughout society the more extensive beneficial change of vicious for virtuous circumstances that the human mind can contemplate.

It is by this change that new arrangements may be created in a very short period, that would produce a state of society in which all would enjoy the highest happiness in yielding a perfect obedience to the immutable laws of nature. And is not this consideration a sufficient motive to induce all to endeavour to find some general common principle of action upon which, without giving offence to their conscience, all may unite in a good and

a great cause for the benefit of themselves and of the human race?

Christians of almost every sect now agree in giving circulation to the Bible, because, trained as they have been, they can conscientiously combine their efforts for this object, and by this union the Christian scriptures have been spread far and wide; and what is there, now, to prevent intelligent well-disposed men of every religious sect in the world, from uniting, without offence to their conscience, in one common effort, to relieve their fellow-men from the evil influence of all circumstances which the general experience of mankind has proved to be injurious to their well being and happiness? Or to prevent them from calmly deliberating and beneficially deciding upon the best means of uniting in one general arrangement, for forming the character and governing the affairs of mankind, all those circumstances which experience, through the past ages of human existence, has proved separately to possess only a permanently good and superior influence upon human nature?

The enlightened disciples of Fo and Confucius, of Brama and his associates, of Moses and of Christ, of Mahomet, and the friends of whatever may be proved to be true and useful among the human race, will admit that many injurious and vicious circumstances are now around them, and that it is most desirable that all these, if it be possible, should be for ever removed from among them. And what is there, if but a spark of pure and genuine charity can be elicited in the world, now to prevent the well-disposed in both hemispheres from uniting their efforts to remove all such evil circumstances, root and branch, in order that they may no longer be the cause of misery to mankind? And what is there to prevent the same parties from honestly and with zeal, uniting their powers, to contrive a new arrangement, formed solely of superior circumstances, which shall insure the perpetual prosperity, improvement, and happiness, of the inhabitants of the whole earth?

If a measure of this kind shall be proposed in a spirit of peace, of kindness, of good faith, and of real charity, who is there, in the face of the whole world, that will hold back from this good work? This will be a touchstone of the intelligence, sincerity, and good intentions of all parties. If their zeal emanates from a pure source, and they have the well-doing and the happiness of their fellow beings at heart,

they will receive this proposal with gladness, and will rejoice exceedingly, that the time has arrived when there is a prospect that mankind may be brought together, in heart and mind, and be permanently united, in all sincerity, as intelligent and affectionate children of one family.

Let the heralds of peace and good will to all mankind now go forth, from nation to nation, and proclaim the desire of all people to ascertain the truth, and to receive it in genuine simplicity, without the slightest disguise or any mixture of error. Who will then refrain from lending their aid to make this great discovery, and thereby remove the cause of evil from the world? Will it be the disciples of Fo and Confucius, of Brama or of any of his eastern codeities, of Moses or of Christ, of Mahomet, or the disciples of truth for the truth's sake?

Let the trial be now made. Let the faith and belief, and the practical results which these have always produced upon their disciples, be now brought to the test before this tribunal of the most intelligent and best disposed of all sects, and let them agree to expunge whatever a majority of two-thirds of these parties shall discover and decide to be inconsistent, and therefore false; and retain whatever a like majority shall determine to be consistent with all facts and past experience, and therefore true.

My friends! the reflection of a sound, unbiassed judgment, will soon make it evident, that there are no other means known to the sons of men, than the practical measures now described, by which peace can be permanently established upon earth, and a new heart and a new mind, full of affection and intelligence, can be insured to every individual of the human race.

By these means—by a full and honest examination of the *character* of the *circumstances now existing* around the Chinese and the Hindoos, the Jews and the Christians, the Mahometans and the Pagans, and around the men who are conscientiously in search of truth freed from every admixture of error,—it is possible, it is probable, nay, it is certain, that, through the ordeal proposed, man may discover the *real* character of *each* of the general external circumstances now influencing human nature for good or for ill, when they shall be thus tested, even by the existing prejudices and errors, which from infancy have been forced into the minds of all individuals trained within any of the great religious circles of the world; there can be no doubt that the majority would uniformly be enabled to decide, as

each of these circumstances came under their review, whether its influence upon human nature was for good or evil. And that, when all the circumstances, which man may be taught to control, shall be thus examined and fairly classed, the great majority of these now opposing parties will easily decide in what manner to combine a new general arrangement, composed of superior circumstances only, by which to form the character of man and to influence his actions, individually and generally, and to compel him, by the irresistible force of these new external arrangements, to yield at all times a perfect obedience to the immutable laws of nature.

By proceeding in this manner, and bringing each circumstance influencing individual and national character under a review, the least prejudiced we know how to obtain; it will become obvious, that by a selection and combination of superior circumstances only, a new and better state of existence will be created for man, in which his interest, his duty, his inclination, and his happiness, will become one and the same feeling, and no motive will be formed within him to create the least desire to commit a crime of any description. Every such act will appear too absurd and irrational ever to occur to beings thus formed to be superior and placed under circumstances purposely formed to satisfy every feeling of our nature, as those feelings would be then controlled and directed. To all trained and educated under the old errors of society, it would appear that man had changed his nature; that he had become a new being in thought, feeling, and action.

Often has it been remarked to me by intelligent strangers, when viewing the natural proceedings of children whose characters had been formed under a somewhat better combination of circumstances than the old; Why, Mr. Owen, this is not the human nature with which we have been acquainted; it is a new human nature, such as we did not imagine could be made to exist upon earth.

Now to effect the change which had been made upon these children, there had been, it is true, a new arrangement of circumstances created in which they were placed during some hours of the day; but this arrangement was from necessity, on my part, composed of a very large majority of inferior and injurious circumstances. This necessity was unavoidable by reason of the peculiar religious notions of some of my partners, by the ignorance in which the parents of the children had been trained, and by the strong national religious prejudices of Scotland.

If then children were thus benefitted by an arrangement in which a few better than ordinary circumstances had been introduced, and while they experienced the disadvantages of being at meal times and during part of every day, under the injurious and contaminating influence of the old circumstances of society for the children of the operative classes; what might not be effected for human nature, provided justice were done to it, by placing all individuals, from birth to death, under the direct influence of external arrangements formed solely of superior circumstances?

If such unlooked-for and gratifying results were produced upon human nature by a very imperfect arrangement of somewhat better circumstances than usual, what could not be accomplished were men heartily and cordially to unite in forming a new general arrangement for society composed of superior circumstances only?

When will men be made to acquire a knowledge of the high, the inestimable value to themselves and their posterity, of excluding from around them every circumstance which has a vicious or injurious influence on human nature? When will they discover, that this is the *only practice* which can ever produce any superior permanent advantage to themselves or to their children?

The one new circumstance required to effect this mighty change in the destiny of man and the history of his race, is, that he shall be taught to acquire a knowledge of the science of the influence of circumstances over human nature, and the right application of the science to practice.

Herein is the real wisdom of man—in this knowledge will be found the true source of his rationality—hereby he will acquire the power to dispense good or evil to the world; to say to ignorance, to poverty, to vice, and to crime, your reign is approaching its dissolution; so far the past ignorance of mankind has allowed you to afflict them with all manner of evil—but your career shall soon terminate; you shall proceed no farther.

My friends, this will be no miracle; it will all occur in the natural course of human events; it will be the necessary and unavoidable effect of the progress of the human mind in the acquisition of real knowledge.

It will be thus that a new state of human existence will arise, in which, owing to the superior influences, flowing from superior circumstances created by a knowledge of this new science perpetually acting upon human nature, which will again re-act upon these circumstances, to improve

them through every succeeding period of existence; there will be no motive engendered among all the generations of men, after the character of one generation shall be thus reformed—regenerated or made rational; to induce a *single* individual to commit any crime whatever! Nor will the circumstances be allowed to exist, which will admit the practicability of a single individual being permitted to acquire *one inferior* or *injurious habit* of *body* or *mind*—except in case of an incurable diseased organization, to prevent the evils calculated to arise from such defects of nature, proper arrangements will be formed. But in this new and superior state of society there is to be no poverty—nor yet, the least apprehension of it.

My friends, you will naturally enquire, and more especially those among you who experience or apprehend this dreaded and indeed dreadful evil, by what means can this extraordinary improvement in the condition of the population of the world be accomplished?

It will be effected, as every future improvement in the condition of mankind is fixed, *by nature*, to be accomplished; by a change of inefficient for effective circumstances sufficient to attain the object. This change, like the former which I have described, will, also, *not* be brought about through any mystery or miracle; it will be secured to society by the only means competent to effect the task; by a new arrangement of circumstances devised both to produce and distribute wealth of intrinsic value in the best or most rational manner.

Poverty is now produced throughout society by the most obvious and glaring errors in all the combination of circumstances, formed hitherto by accident, for conducting the whole business of life.

It is scarcely possible to devise better arrangements for perpetuating poverty and the fear of it, than those which have been adopted all over the world by our ancestors, and which are in full force at this hour.

It is, indeed, an admirable system, most cunningly devised, to disappoint every hope of human nature, and to inflict upon the population of the world, generation after generation, as much misery, with the exception of a few unjustly favoured families as the mass of the people will bear, without *frequently* destroying those families. And yet those few families unjustly favoured, with regard to wealth and power, at the expense of the many, cannot, under the errors of the existing system of the world, secure

for themselves and their offspring, one superior enjoyment for a hundred, that, under a system in unison with all the laws of nature, would be permanently possessed and rationally enjoyed by all the families of mankind.

There is, in fact, not one human being, who does not grievously suffer under the present mal-administration of the human affairs of the world. All, even the favoured few who govern the present system, are daily, nay, hourly, deprived of the highest enjoyment of their nature. They are now enveloped in a mist of falsehood and deception which keeps them in the darkness of ignorance respecting themselves; their very natures are hidden from them, by artificial mysteries, which render them the most unnatural and irrational beings in the creation, and they continually seek for and ardently desire to possess those things which the wretched system in which they live renders it impracticable they should attain.

In proposing, therefore, an entire change of the principles and practices of society over the world, I am not engaged in promoting the interest of any one party, or of a few classes, in opposition to other classes or any one party; but I advocate the great cause of human nature—against institutions, customs, and practices directly opposed to it—opposed to all its best feelings;—to its rapid improvement in the most valuable knowledge;—to the acquirement of truth from infancy, and to the practice of real virtue through life.

Until this great change in the destiny of the human race shall be effected, it will be in vain to expect any rational conduct in individual man, or that he shall attain a state of happiness. The origin of his ignorance, of his insincerity, of his poverty, and of his crimes, must be made evident to him, and be removed before he can have the slightest chance of being relieved from his sins against nature, or from the misery which, in consequence of those sins, nature inflicts upon him and upon his whole race!

It is owing to this unnatural contest with nature and its immutable laws, that arrangements now exist to perpetuate poverty, and the fear of it among the great mass of the population of the world; although science has long since provided the means which, if rightly applied, would prevent poverty, or the slightest fear of it being known among men.

The power of producing wealth now exists, or easily may be made to exist, even to a useless superfluity, in

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every part of the world in which it is at all necessary for man to exist.

The causes of the present poverty of the world, and the slavish fear of it, which men are now compelled to feel, are many. They proceed, in part, from the ignorance and imperfections under which all the governments of the world are now administered. In part by the gross defects in the laws, institutions and customs, handed down to us by our ancestors, dividing the population of all the countries into an aristocracy and a democracy. In part through the ignorance of the middle and working classes rendering them incompetent to give a right direction to the manual and scientific power of production which might be now, if they possessed the requisite knowledge to apply it, under their complete control. In part by the useless and often mischievous direction now given, to all the producing powers of society, by creating articles of no intrinsic value, or those which are positively injurious in their use. In part by the immense waste of mind, labour and capital, in what are called the learned, and in the military and naval professions, applied either for the purposes of war, or to sustain commercial rivalry. And last, but not least, by the immense sacrifice of the wealth produced, and of the power to create more to an unlimited extent, that is made by the competition and contests between individuals of all classes, ranks and descriptions, in their eagerness to accumulate individual gain, and between nations to obtain some useless or pernicious political or commercial advantage.

Through these errors, more wealth is uselessly or mischievously sacrificed by individuals and nations, and prevented from being created for the general benefit, than would be sufficient to saturate the world for centuries with riches a hundred fold beyond its wants, as soon as men shall be trained to become natural creatures.

In the new and superior state of society to which we are, I trust, rapidly advancing, these incongruous, inconsistent, and I may add malevolent arrangements, will not be found; but in their place, all the powers of men and of science will be combined into a rational system to exclude poverty, or the fear of it, from all the nations of the world.

LECTURE VII.

In the last Lecture an explanation was given, why in the new and superior state of society there would be perfect obedience to the immutable laws of nature; why there would be no motive created to induce any one to the commission of crime; and why there would be no poverty or the least apprehension of it.

It is for me now to explain why there will be beneficial interchange of commodities;—why there will be no desire to possess individual wealth, honour or privilege, not common to the human race; and why there will be no prostitution, but the most pure chastity, and universal good, kind, and charitable feelings.

And first, why there will be a beneficial interchange of commodities.

In our new and superior state of society, the sole object will be to obtain and secure the greatest happiness for all its members—all being considered children of the same family, and entitled to the same care, protection, and advantages. Arrangements will therefore be made, in the first instance, to produce and distribute, in the best manner, the most valuable wealth for the use of the individuals belonging to each family community. The parties will be taught what is the best wealth for them to possess and use, and the best mode to produce or acquire it.

These two points being ascertained, they will know what particular commodities will be the most beneficial to create in their own community, for their own consumption, and what to exchange with their own surplus productions, for the same amount of labour in the surplus productions of other similar communities, acting upon the social or natural system of society. As truth and perfect sincerity will be the sole practice of all the members of these communities; the amount

of labour in, or the real prime cost of, every commodity produced, will be accurately ascertained and be publicly known.

In the more advanced state of these superior social communities, there will be no trafficking between the members of the same association. All interchange of commodities will be effected between community and community; and on the only just principle on which one article can be exchanged for another, on the only principle on which there will be an exchange of objects in a truly virtuous and superior state of society; that is, the real amount of labour in one article against the real amount of labour in the article for which it is exchanged.

There will be in this superior state of human existence, the best of every thing that human means can attain; the concentrated faculty of the human race will be, in fact, applied to the production and execution of every thing required for the use or employment of man. The unlimitable powers of human nature, when they shall be rationally cultivated, will not be frittered away, dissipated and wasted, as they have ever been under the old irrational state of society, in producing an endless quantity, of useless or injurious articles of the most inferior qualities and in the very worst mode that ignorance could suggest. No! the best of every thing only will be produced and in the best manner that the concentrated knowledge, talent and experience of rational beings can devise: therefore to facilitate the interchange of these superior commodities, there will be the best means of communication adopted between all the communities. The best roads, railways, and water communications,—upon which there will be the best that can be constructed of carriage and water conveyances for commodities and persons. In convenient central situations, for a certain number of the communities, there will be general depositories, for the exchangeable surplus productions of the communities, at which, the wants and wishes of each separate association will be made known, and from which they will be, if necessary, daily supplied with perishable articles, and periodically with all others, in such quantities and at such times, as will be the most advantageous for all parties, There will be no private or individual interests to interfere; there will be no buying or selling for a monied price for individual gain or for any unsocial accumulation. All the immorality created by the system of bargaining for individual advantage will cease; the duplicity of character formed by the various circumstances of buying and selling

for a monied profit, or to obtain the greatest amount of labour for the least labour in return will terminate, and the attention of all parties will be directed to the most efficient means, by which the best of every thing may be obtained and distributed in the best manner, for the use and enjoyment of the human race individually and generally. Consequently, there will be in this new and superior state of society, the most beneficial interchange of commodities.

But there is to be no desire to possess individual wealth or honour, or privilege, not common to the human race.

As all men, in this superior state of existence, will know, without the slightest doubt remaining in their minds upon the subject, that their nature, organization, or original constitution is formed, without their knowledge or consent, with such faculties and powers, as compel them individually to *believe* according to the *strongest conviction* made on their minds, and to *feel* in obedience to the *sensation* which they are *compelled* to experience by the action of external circumstances on their internal thoughts, the consequence of previous external impressions, all desire for individual property, honours, or privileges, will cease to exist;—First, Because all men taught to acquire a knowledge of the laws of their nature, will perceive that they cannot be justly entitled to any individual merit or reward; and, secondly, Because they will discover that, by all individuals striving for those things for which, separately, no one has or can have any real claim of right, every individual becomes deprived of the most important advantages which, without the counteractions of personal contests, would be permanently secured for every one.

Instead of all the existing evils—which are necessarily generated in the old system of society, by all being trained, from infancy, earnestly to contend for individual wealth, honours, and privileges—there will be no personal contest, for any personal consideration whatever; the only competition that can arise in a rational and superior state of society will be, who shall be so fortunate as to be permitted, by the character of his original organization, and the circumstances formed to influence it to thought and action, to effect the most good—to produce the largest share of benefits—and to secure the greatest amount of permanent enjoyment for the family of mankind.

So far from the accumulation of individual wealth, or the acquisition of individual honours and privileges, being considered a gain, or advantage of any kind, in the new and

superior state of society to which we look forward; they will be shunned and avoided as the filth and crime and misery of St. Giles's are at present; and they will be known only as the certain marks of sin and iniquity; as the wages of ignorance and duplicity, to support a system directly opposed to nature, and which can repay its votaries only by forming them into irrational animals belonging to limited localities — into beings who, when their eyes shall be opened to enable them to perceive the extent of evil which they are made to suffer, and the amount of enjoyment of which they are deprived, will be confounded and astonished at the blindness with which the whole human race, as well as themselves, have been overwhelmed and afflicted.

In a superior and rational state of society, it will be impracticable, by any inducements that can be offered to the most inferior individual that will be permitted to be formed within it, to tempt him, by any consideration that could be offered, to degrade himself by making the attempt to obtain, or by suffering himself to receive, individual wealth, honours, or privileges, or to accept any thing whatever not common to the human race. Any individual distinction in a society founded on the laws of nature, could only distinguish the individual as an irrational and insane being. In such a natural and superior state of society, no notion could exist to create any motive among the whole population of the world to induce any one to desire to accumulate individual wealth, or to possess individual honour or privilege. As all would grow up with the perpetual impression upon their minds, that they were beings wholly formed of an organization which they did not create, or, with their knowledge, assist, in any manner, to bring into existence — and that their every thought, feeling, and action were the necessary result of the influence of external circumstances acting upon their individual, physical, and mental organization — they would know, and all their associates would also distinctly perceive, that, by their nature, they never could be justly entitled to any individual reward whatever above their fellows; and with that knowledge, and the natural feelings which it would create, in being trained from their infancy to be rational, they could not be made to desire to possess individual wealth, or honour, or privilege not common to the human race: for by so doing, they would feel themselves to be degraded from the rank of consistent and superior beings, to the condition of irrational localized animals, who were

ignorant of their nature, and of the means of acquiring and securing happiness.

I would ask you, my friends, from the glimpse of light which we have now obtained of the origin of our thoughts, feelings and actions, whether the human race has yet advanced one step beyond the latter character, except the discovery we are now making, that we are indeed poor, and blind, and miserable irrational creatures, almost ready to cry out, Who will save us from the evils to come? Who will help us to attain that state, in practice, when all shall be ashamed to desire the possession of individual wealth, or honour, or privilege? When shall we truly feel that we are members of the same family, and that whatever is obtained by one is thereby secured for all? No, my friends! the day is approaching, when it will be felt to be the greatest disgrace to human nature, to possess any thing individually, any thing that may not be equally enjoyed by all mankind.

But in this new and superior state of society there will be also no prostitution, but the most pure chastity, and universal, good, kind, and charitable feelings. The education that will be given, under the new circumstances that will be formed, will remove all motives to sexual impurity. The children will be trained from infancy in a real knowledge of their nature; they will early acquire a distinct knowledge of what manner of beings they are, and of all the objects of their existence. They will know that their thoughts and feelings do not come by their command; that they are not formed by their will, and that even their will is not of their own formation. They will, therefore, be taught from infancy, that the highest principle of action in human nature is truth; that nothing but truth shall be expressed; and that all our associates shall know our thoughts and our feelings and our will, as we are made by nature to feel and know them ourselves. Ascertaining that these are all Nature's impressions, that we are as much compelled to receive and experience them as to receive the features of our countenance and the general form of our body, we shall be no more ashamed of the mental qualities than of the bodily frame which Nature has equally forced upon us. All the new arrangements of society will be made in conformity with this knowledge of our nature; they will be all formed for a system of truth, which will prevent the creation of any motive to falsehood of any description.

These arrangements will be of an opposite character to those hitherto formed; for all these old arrangements are

contrived for an entire system of falsehood to nature; — contrived to render the creation of deception unavoidable, and its hourly continuance through life necessary.

It will be, no doubt, extremely difficult for those who have not deeply studied the two systems, to divest their minds of the impressions received under the old arrangements, sufficient to enable them to form notions somewhat correct of the altered state of mind and feelings which will be produced under the new. But no imagination impressed, as we all have been from infancy, with notions of error upon all general subjects, can, previous to much new practice, comprehend fully the change of character that will be formed both in male and female, and particularly with respect to their sexual feelings and conduct.

In the new and superior state of society, there will be no absurd feelings of shame created on account of the natural affections which arise between individuals of the opposite sexes, any more than are produced at present on account of feelings of friendship entertained for each other by individuals of the same sex. The growth of these affections will be seen and known to all who are acquainted with the parties possessing them. As all will be equally well educated; — as the best and superior qualities only of human nature will be cultivated in each; — as all motives to the creation of the inferior feelings and injurious passions will be withdrawn; — and as every individual, male and female, will be thus trained to have the most lovely qualities, bodily and mental, that a superior arrangement for the formation of character can give to them;—no parties will be placed under circumstances to be jealous or disappointed, or in any manner displeased with the growth of affection between any other parties, no more than they will be with the increase of friendship between any of their friends of their own sex. On the contrary, as all will perceive and distinctly know, that the single circumstance the most calculated to give happiness to human existence, is to possess the power to associate at pleasure with those for whom we have the greatest affection, and as all will be trained from infancy to derive a chief source of their daily employment from promoting the happiness of all who are around them, no obstacle will be put by any one in the way of the natural growth of affection between any parties. Nature, in this case, is the sole author of the feelings produced between the individuals, and when there are no artificial obstructions, arising from a difference of education or condition of life, neither of which

will exist under the new and superior state of society, one and all will have sincere pleasure in giving facilities to Nature's dictates, and will always assist to aid the growth of affection in every instance, rather than endeavour to check it by any artificial conduct.

All the proceedings of cultivated nature, when in accordance with her immutable laws, are beautiful, and full of harmony. When all shall be trained from infancy in an accurate knowledge of human nature, and the thoughts and feelings produced in each of us when our nature shall be so cultivated, there will be a delightful sympathy of affection among all the parties known to each other, of such varied unison of qualities, according to the different organization of each, that all will possess, without the possibility of the existence of any motive to envy, jealousy, or disappointment — a content, a satisfaction, a fulness of enjoyment that will pervade the whole of life, and render it one scene of continued increase in affection, of improvement in real knowledge and in happiness. The germs of knowledge and affection will be implanted in infancy, they will be cultivated with care, in unison with nature, through childhood and youth; and they will afterwards continue to advance together as long as life shall remain.

There is no part of the new and superior state of society so difficult for members trained in all the errors and prejudices of old society, fully to appreciate, as in the change that will be made in the character of male and female, by the state of their affections being always known. By all notions of having the power to love or hate, or be indifferent, at pleasure, being removed, and by all imaginary fancies being withdrawn, relative to individuals deserving merit being subject to demerit, on account of the state of their feelings for their fellow-beings of either sex.

Under the new arrangements of society, formed on a knowledge of the laws of our nature, the thoughts and feelings of all will be trained in pure chastity; no motive will be permitted to subject the mind to be degraded by any notions of prostitution. Consider for a moment the present state of this metropolis, of Paris, Vienna, and of all the large cities and towns in the world, with respect to the extent of the misery they now contain, brought on the millions of individuals who are suffering, through the ignorance of all parties, on account of the wretched arrangements of mankind to counteract nature by every artificial expedient. Is there a single mind that can steadily contemplate without

horror, the extent of hopeless wretchedness which the continuance of this single error regarding our natnre, daily and hourly generates? Is there a single mind, of any feeling and intelligence, that is not conscious that the victims, who are thus made to suffer, are a sacrifice not for their own guilt, but to the ignorance of the most unjust, vile, and wretched institutions, that the want of knowledge of human nature can inflict on mankind. Is there a single individual so lost to all the natural sympathies of humanity, as not ardently to desire that the cause of this cruelty and the prostration of all the finer faculties of our nature, among so large a portion of mankind, should be now stopped in its career, and removed for ever from the human race? Is there a single individual who has been permitted to acquire a spark of good feeling, or a ray of real knowledge of our nature, who can desire a longer continuance of envy, hatred, jealousy, prostitution, child-murder, wars, and all the endless train of crimes and miseries which unavoidably proceed, as the experience of all ages demonstrate, from the disappointment of the affections, occasioned by institutions founded on the error, that human beings can love or hate at pleasure, can like or dislike at the command of their will?

No, my friends! as long as man shall be taught, in opposition to the obvious and eternal laws of his nature, that there is merit and demerit in belief and unbelief, in loving and hating, the world must be overwhelmed with sin and misery—so long will crime and wretchedness be the lot of the human race—while these gross, vulgar, palpable errors continue, there will be no hope for man—he must remain the same localized, irrational being, without knowledge of vice or virtue, of good or evil, or of what a superior state of existence and enjoyment means; that according to the testimony of all history and experience he has been, up to the present moment.

His whole reign upon earth has been a continued scene of chaotic disorder and confusion, made up chiefly of public wars, murders and contests, and of private wrongs and oppressions; and, except the progress he has made in science, the years of the past will offer nothing for the benefit of the future, save the warning to avoid its errors.

In the new and superior state of existence, on which we are about to enter, the errors of the past will be a sure beacon, to enable the human race to avoid the evils which they have produced, and especially those grievous evils

which have arisen from the artificial arrangements, devised by ignorant or interested persons, for the sexual organization of society, by the institution of what they call divine marriages, in contradiction to a union founded on common sense, for the mutual happiness of the parties, and the general benefit of society.

In the new state of society, arrangements will be adopted in unison with nature, to prevent the existence of every inducement to form unnatural unions between the sexes, and to facilitate a natural, and therefore virtuous, intercourse between them, and thus withdraw from society all temptation, all motive to prostitution, which under the new circumstances in which society is about to be placed, will speedily become unknown, and all the innumerable evils which it brings in its train, will cease to exist, as well as all the miseries which have been heretofore experienced, in consequence of the disappointment of the affections.

Instead of the unnatural state of mind and feelings, produced by the mistaken notions, that we have the power to believe or disbelieve, to love or hate at our will, and the bad passions, and disorders which these errors, as long as they shall continue, will be sure to generate, the human race will be permitted to become, gradually, more rational, until, at length, it will acquire sufficient real knowledge, to induce it to prepare arrangements to train the rising generation, from infancy, to become altogether rational beings.

Men will not have all their superior faculties destroyed from infancy, by being forced to receive impressions day by day and hour by hour, to compel them to imbibe the notion, that there is virtue in some fanciful belief unsupported by any tangible facts, and vice in its disbelief, although all existing facts tend to create that disbelief: that there is virtue in loving and vice in hating, although loving and hating are not acts of the will, but unavoidable impressions produced by external circumstances, upon our internal organization; and if they were acts of the will, that the will is not of our creating, but is also formed for us, in a manner, at present, little known to the most intelligent among us, and never considered by the great mass of mankind. Therefore, in place of these gross absurdities, upon which the human character and human society, throughout the world, are now formed; real knowledge, derived from and in accordance with facts, and opposed to no one ascertained fact, will be, in the most plain and simple manner, made

familiar to every one; no mystery will be attempted; no miracle will be regarded; but truth, freed from all error, will be alone sought for and valued. Then shall we acquire a knowledge of what manner of beings we are, how our individual characters are produced, and how we can, through that knowledge, form our children to become a race of superior beings, transmitting their superiority, with the means of continually increasing it, to future generations.

Thus, instead of adopting unnatural means, to endeavour to force our children to believe that which is opposed to nature or to fact, or to waste our powers in recommending to love this, or hate something else; we shall introduce practical measures, that will, without the possible chance of failure, compel every one to acquire, yet in a manner congenial with and delightful to his nature, universal good, kind, and charitable feelings, for every one of his fellow beings with whom he may come into immediate communication, and a real desire to promote the happiness of those who may be too distant to admit of a direct personal regard and affection.

Instead, therefore, of a perplexed, involved, interminable system of falsehood and deception, there will be truth undisguised upon every subject, and more especially upon those, the most immediately bearing upon the well-being and happiness of mankind. There will be no unpleasant feelings on account of difference of any opinion whatever, the cause creating the difference will be investigated with interest and pleasure to the parties. There will be no disunion of interest or of feeling between any individuals. There will be one common interest between the whole of every community, and a general interest between the communities; no one will be placed under circumstances to have or to feel that he has an interest opposed to any other individual. There will be, in short, universal union, where, under the existing system, universal discord and opposition of interest and of feeling now prevail.

The change from the present state of ignorance and poverty; of vice, crime, and misery, to the superior state of intelligence, wealth, or continually increasing prosperity, will be effected in the regular order of nature, through the increase of knowledge, derived from the past experience of mankind, by which the laws of our nature have been made known to us.

It will be effected in the most plain and obvious manner, simply, " by a change of the existing ignorant and vicious

circumstances, which are now allowed to form the character and influence the conduct of all men, for intelligent, virtuous, and altogether superior circumstances, in which it is proposed that all succeeding generations shall be placed from birth to death.

The great change then about to be made in the condition of the human race, will be effected by an entire combination of the circumstances which shall be permitted to exist around man from birth to death. It will be effected by a new combination, in which no one ignorant and vicious circumstance will be permitted to constitute any part of the arrangement; and this fundamental alteration in the practice of the world, will be made through a great moral revolution; through a thorough change in the human mind, relative to the cause of vice and virtue, of truth and falsehood. This change, however, can be effected only on principles of science from which there must be no deviation. It is useless, therefore, for individuals to come forward to take an active part in the measures to be proposed, until they understand the science of the system.

Trained as all have yet been, it is natural for them to suppose that this system, like the one in which they have been educated, is to be supported by declamation and long speeches. It is, however, a system altogether different in character. It may be most fitly compared to the science of numbers, because it rests upon a few self-evident facts, and self-evident deductions from those facts, and every part of the system must be in accordance with those self-evident facts and deductions, or it will become like the present,—a compound of discordant notions counteracting each other, and creating endless confusion and misery.

From the Lectures which I have now delivered on the Sunday mornings, it will be evident to those who have attended to them, that the new and superior state of society, which I advocate is something very different from a trading co-operative society, which can be considered little better than a preliminary measure to bring individuals conveniently together, to begin to learn the rudiments of the new Science of Society; and none of these societies have advanced any farther. They have made, or rather they are now making, preliminary arrangements, for they are all yet complicated, to permit them to begin to think above the principle of a superior state of human existence; and as long as any parties shall continue to imagine the practicability of uniting the old system, inconsistent in principle, and therefore

irrational in practice, with a system founded on principles of science, and highly moral, virtuous, and superior for all the purposes of human existence; there will be no chance that such parties can make any progress in understanding the real character of the system.

The science of the system rests upon the following simple, self-evident, first principles, and immediate deductions from them.

First, That man is a compound being, formed of the organization given to him at birth, and of the influence produced upon it, by the external circumstances which are permitted to act upon this organization, or individual constitution of men.

Second, That the individual is at birth altogether ignorant of the means by which his organization or original constitution is formed, or becomes a living being.

Third, That the individual is equally ignorant of the qualities of the circumstances which surround him at birth, or in what manner they operate in forming his future character.

Fourth, That the character, or passive and active qualities of each individual, depend in part upon the peculiar organization of the individual; and in part on the particular circumstances from without which influence that organization; and in part on the manner in which these two very different kinds of circumstances act and re-act upon each other.

Fifth, That the individual is passive in receiving his original constitution, and the impressions from external circumstances; and it is through the union of these that at every subsequent period he is stimulated to become active.

Sixth, That the external circumstances in some cases act most powerfully for evil upon the individual, and in others less strongly.

Seventh, That the external circumstances may be made to act most powerfully for good, and to the destruction of all evil.

Eighth, That the ignorance, vice, and misery of man, have always been produced by the external circumstances in which he has existed.

Ninth, That a knowledge of the means by which all the inferior or bad circumstances may be removed from around mankind, and by which a new combination of superior or good circumstances only can be made to replace them, will constitute a science far superior in its results to all other sciences united. It may be called the Science of the Influence of Circumstances over the formation of the Character of the Human Race.

Tenth, That the time has arrived for this science to be developed to the world, and to be acted upon by all mankind.

Now I propose that you put yourselves under the best circumstances that you can, to acquire an accurate knowledge of this science in principle and in practice;—and until you acquire this knowledge, it seems to me to be a waste of time and faculty, for any parties to make long speeches or to propose any measures for adoption, except as to the best means of obtaining this knowledge.

It is almost self-evident, that all that is required, is to change the inferior for superior circumstances. But let any party attempt to perform this task, and he will soon discover, that to take one step right in its execution, he must first become familiar with the principles on which old society has been formed, and the effects which each of those principles has produced on the conduct and happiness of mankind.

He must then be made sufficiently acquainted with facts to enable him to deduce the laws of human nature; he must acquire a knowledge of the conditions necessary to the happiness of a being formed with such a nature, and he must be made master of the whole Science of Society, as respects production, distribution, the formation of character, and the principle and practice of government.

He must then acquire a knowledge of the practice of combiuations on a scale larger than any with which man has yet been familiar.

He must learn how to unite in the best manner all the component parts of the Science of Society, to obtain in practice all the conditions necessary for the happiness of mankind.

This is the mighty task which is now to be performed; and to accomplish it, patience, perseverance, and forbearance, with the present ignorance of mankind, will be required to no ordinary extent; for the world has yet to obtain a knowledge of its purest unsuspected ignorance and incapacity. It knows not that all human arrangements must be changed; that all the buildings in the world and in their present condition, are obstacles in the way of forming a superior state of human existence and enjoyment; all the buildings of the world must be, therefore, reconstructed, and all its agricultural, manufacturing, and commercial arrangements, as well as those for forming the character, and governing the population, must be re-organized: each of these parts must be made to form a beneficial component part of the whole.

This is what must be done before we can possess and

enjoy a superior or rational state of human society. This will be, indeed, a stupendous change, but who or what can prevent its taking place? Not the efforts of any single government,—not the power of the Holy Alliance,—No! nor the union of all the governments of the world, if it were practicable to unite them in a crusade against it. But none, no not one, of these governments will, in a short time, discover any motive to oppose it. On the contrary, they will be among the first to perceive that they have no interest in opposing or retarding its progress. That it is a change eminently calculated for the improvement and happiness of human nature; and that each of the individuals now engaged in the government of the world will be, beyond all estimate, greatly more benefited by the change as MEN than they will be injured as governors, although they should be at the head of the most powerful nations of the earth! Even our William the Fourth, with all the adventitious aid derived from the extended stability and unknown wealth of the British Empire in the four quarters of the world, will be a gainer by the change, exceeding the power of man, in his present low state of real knowledge and superior feeling, to estimate or accurately imagine. Who then shall successfully oppose this change? I defy the united power of man now to arrest its progress, or retard its rapid advance. And I again repeat what I stated at its first public announcement in 1817—"That silence will not retard its progress, and opposition will give increased celerity to its movements."

LECTURE VIII.

Few there are, in the present day, who are not deeply impressed with the importance of Education; yet, in proportion as the notions regarding it have been limited and imperfect, has the interest which it has excited, been less than the subject demands. When we consider that it is a subject in which is involved the happiness and well-being of the whole human race, do we not feel that it calls for the undivided attention of every reflecting mind?

As the ideas upon education have hitherto been limited and imperfect, so the term has been made use of in a narrow signification: I speak of it now in an extended sense—the only sense in which it ought to be understood—as signifying a general superintendence of the individual from birth to maturity; thus including the cultivation of all his powers, physical, mental, and moral, and the placing him under such circumstances as are best suited for the developement of his character.

To explain to you the best mode of effecting these objects, or, in other words, to lay down the outlines of a system of education, founded upon the unerring laws of our nature, is the end I have now in view. But, first, it may be useful to enquire, what is the method, under the name of education, now generally pursued, and the results most commonly obtained; proceeding next, to examine the nature of the foundation upon which it rests.

During the first years of infancy, although it is an acknowledged fact that the child, at this period, is capable of receiving, and, in truth, does receive his strongest impressions, yet, under the present irrational mode of pro-

ceeding, the developement of his powers is left almost wholly to the guidance of chance, and his mind is subjected to the baneful influence of the caprice of others—generally of those, whose very limited knowledge renders them, least of all, fitted for the task of controul. Thus neglected and injured, the child enters upon what, in the present acceptation of the term, is denominated his education. He becomes acquainted with the rudiments of learning, yet scarcely one particle of real knowledge does he possess. He is filled with superstitious notions and fears concerning Deity, yet is left wholly uninformed regarding himself. He is rendered familiar with the languages of ancient Greece and Rome, yet most frequently remains ignorant of the commonest natural facts. And at what price are obtained even these limited acquirements?—At the sacrifice of his moral feelings. He is taught to emulate his fellows; and thus becomes jealous of those superior to him and arrogant to those inferior. I have spoken now of our male youth; yet, with additional force, will the remarks apply to our females. In proportion as their physical powers are less vigorous and their mental susceptibility is greater, are they rendered more feeble in body and more degenerate in mind. Thus do both sexes merge upon the great scene of life, with powers ill-apportioned to the task which awaits them. They become fathers, mothers; and thus perpetuate the evils of which they themselves have been made the slaves. I ask, my friends, can such a system have, for foundation, aught but principles of a fallacious nature? The tree is known by its fruit. Mischievous results are the consequences of false principles of action; and thus it is with the present mode of education. Parents, guardians, and instructors of youth, enter upon their task with erroneous notions regarding human nature, and the issue is fatal to the happiness and well-being of the objects of their care. They are of opinion, that, in human nature, the evil preponderates over the good, or, in other words, they believe in the doctrine of Original Sin. Hence, by looking for evil instead of good, they often view the actions of a child through a false medium; and by mistaking the source whence his errors proceed, apply an unsuitable, and, therefore, an unsuccessful remedy. They believe that in him is vested, as well as the power to perform, the free will to choose between good and evil; and, consequently, they praise when his conduct is good, blame him when it is the reverse—confer reward upon him in one case, load him with punishment in the other. Hence the

jealousy, hatred, and strife, which take rise among children; and hence the foundation of those evil passions which shew themselves, with increased violence, in human beings of maturer age.

My friends, experience and reflection have now demonstrated to us, past a doubt, that these two principles, upon which the education of the young is commonly based, are false principles; and that, in fact, those only of a directly opposite tendency are true, and calculated to obtain the wished-for results. We believe, not that the child is imbued with evil, but, that he is endowed with qualities of a mixed character, some of them superior, others of an inferior nature; and that, according to the peculiar mode of training adopted, so will the one or the other predominate. And why do we so believe? Because, acting under favourable circumstances, we see one individual become a pattern of virtue; placed in unfavourable circumstances, we behold another practising every species of vice. When a seeming contradiction to this takes place, it must arise either from the original conformation being inferior in the one and superior in the other, or, from the treatment applied being unsuited to the character. For a similar reason, as that I have now stated, viz. that the individual is plastic in the hands of those who surround him, we believe not, that he is responsible for his actions; and, consequently, is undeserving of praise or of blame, of artificial reward or of punishment. Can the Jew, the Christian, the Mahometan, the Hindoo, or the Pagan, be justly held responsible for his religion, when the faith which he professes is determined by the geographical circumstances of his birth? Can the monarch or the pauper, the wise man or the ignorant, the virtuous or the vicious, have aught of merit or demerit ascribed to him for the particular character which he possesses, when that character has been communicated to him by the circumstances in which he has been placed? Thus, having plainly no participation in his original conformation, and no choice in determining the peculiar situation in which he shall be placed, we cannot reasonably ascribe to him accountability for his actions. Shrink not at the withdrawal of this fallacious doctrine, although it has, hitherto, been falsely regarded as the shield to virtue: rejoice, rather, that man needs it not. And why? Because it is placed at our disposal to mould him as we will. Shall we not then, by substituting truth for error, and good for evil, henceforth render him virtuous, wise, and happy?

Proceeding upon this broad foundation, I would now, my friends, briefly detail to you the system of education which ought to be raised upon it; a system which, by co-operating with, instead of counteracting nature, would infallibly prove successful.

And first, let me remark the necessity of taking an extended view of man's constitution, and of the order in which his various powers are developed; a duty which, by the guardians of youth, has hitherto been wholly neglected. Thus he primarily exercises his instructive impulses. Next, his moral qualities. Thirdly, his intellectual faculties. In the same order do they call for attention and regulation.

During the earliest years of childhood, when, as I before stated, the impressions are the strongest, let the individual be made to feel and observe, the advantage resulting from moderation in gratifying his instructive impulses; and providing he is denied nothing in that measure, which nature demands, he will, assuredly, thenceforth practice that moderation. Hitherto no definite method of this kind has been adopted, and the fatal consequences have been but too apparent.

The cultivation of the moral qualities next demands our attention. And here I would remind you, that education must commence in the very cradle, from the moment in fact in which the infant first awakes to consciousness; for, from that moment he begins to acquire ideas. Our duty then is to guard against his receiving any other than *right* ideas; and in order to effect this, our own actions must be regulated. He ought never to be made the recipient of anger, nor be witness to it; the tone of voice ever expressing to him feelings of the utmost kindness. He ought, as an infant, to be presented with no objects but those which it may be beneficial for him to examine; as his natural curiosity prompting him so to do, he is often, upon refusal, led into ebullitions of passion, which gradually become habitual. He should have no deceit practised upon him, nor be made a participator by any. Thus guarding, in the earliest period of his existence, against every contingency which may communicate to him evil habits, we shall, when he has attained sufficient age, have a fair field upon which to enter, in the cultivation of his moral qualities. And, my friends, how mightily will the task be lightened. He, who has seen no anger, will he be liable to feel resentment? He, who has been witness to no deceit, will he be untruthful?

I describe, however, as you will readily perceive, a mode

of education which can be realized only when men shall have adopted a system of society under which they can all act rationally.

Ought we then in justice, ought we longer to delay the establishment of such a system, when upon its introduction depends the happiness and welfare of our posterity?

But to proceed.—As soon as the opening mind of the child shall be able to comprehend abstract truths, a period which, under this superior mode of training, would be considerably hastened, he should, with a view to confirm the habits he had previously acquired, of moderation, mildness, and candour, be made acquainted with the great laws of our nature, and especially of the important one, that man forms not his own character, and consequently is not responsible for his actions. Thus, he would acquire just ideas concerning himself; and thus would there be withdrawn from his mind all motives to anger, revenge, hatred, jealousy, or other malevolent passions. He would next be led to observe the happy consequences resulting to himself and others from a virtuous and amiable mode of conduct, and the evil consequences which would ensue by his pursuing an opposite course; while, until he obtain the requisite experience, every temptation to err, which it is possible to remove, should be withdrawn. So soon as he shall have acquired that experience, and his habits become confirmed, no such guard will be necessary. Can any one, but he who is thoroughly imbued with the idea of man's depravity by nature, refuse to anticipate with me, that a character, modelled by these simple, yet all-powerful means, would inevitably become an amiable and a virtuous character; happy in himself, and communicating happiness to all around him? And, I appeal to you, would a necessity exist for the idea of man's accountability to keep such a character in check? No! furnished with far more enduring principles of action, viz. early habits, and the pleasureable feelings resulting to him from his particular mode of conduct, he would never swerve from the right path.

To what end should nature have instituted the law, that virtuous conduct is invariably followed by satisfaction and pleasure, whether derived from our inward feelings, or the approbation of others, unless to serve as a guard to our virtue, and consequently our happiness? I argue, therefore, such is the only just, and hence, aided by early habit, will prove the only unfailing motive, with which to furnish the young mind.

Having thus pointed out the course to be pursued in the cultivation of the moral qualities, I enter now upon an explanation of the best means of developing the intellectual faculties. Again I must refer to the earliest period of childhood, for although the various powers of the individual are developed, and consequently demand peculiar care, in the order in which I have stated them, yet the preparation for the culture of each must commence in the cradle. As soon, therefore, as the child exhibits signs of intelligence, he should, in order to strengthen and develope his faculty of observation (which is the first mental power he exercises,) be permitted and encouraged to examine minutely whatever comes under his view, or appears particularly to attract his attention. Thus, a spirit of inquiry being awakened in his mind, and a habit fixed, of keen and accurate observation, he will, during his succeeding years of infancy, be led to acquire, with precision, a knowledge of all facts, particularly in the natural world, which may come within his comprehension; and thus will be opened to him a path leading to the acquisition of more useful information than many, trained under the old system of education, receive during their lives. The habit of accurate observation is one which is particular important, inasmuch as it assists in the exercise of many of the other mental powers; we cannot then too carefully direct the first operations of this faculty.

Taking nature for our guide, we find the rules to be observed, in the development of the remaining intellectual faculties, to be the following:

1st. Never to demand attention from a child to any subject unsuited to his years or capacity, or to require it from him, on any occasion when it is not spontaneous.

2nd. To tax his memory, for the first years of his life, with such particulars only as are similar to those which he may himself gather from the faculty of observation, that, having a standard to which to refer, he may be able to recal, at pleasure, the ideas at first communicated to him.

3rd. To encourage him to dwell upon each of these ideas separately, and to examine it apart from all others. Thus will be given to him, the power of *abstraction*.

4th. To present to his young mind, no ideas but those conveying to him a knowledge of facts; facts ascertained to be such, by the test of consistency; hence the foundation of an accurate judgment.

5th. To accustom him early, to the practice of compa-

rison and of inference; that, at a maturer age he may be able to draw, with precision, conclusions from previous premises, and to trace effects to their causes. Thus will he be put in possession of a power, which, added to experience, will enable him to ascertain "What is truth."

6th. To keep the imagination always in subservience to the judgment; and this being observed, to excite the young mind (where such an impulse appears necessary) to form occasionally new combinations of ideas for itself.

7th. To suffer no one faculty to neutralize the other, or, in other words, to develope them all equally.

Such, my friends, is an abstract of the method, which nature teaches us ought to be pursued, in the development of the intellectual faculties I hesitate not to say, that, except in cases of original incapacity, it is calculated to form a mind of the highest order.

In what degree the system usually adopted accords with that I have now described, I leave my hearers to determine. Lamentably is the truth regarding it forced upon our conviction, by living examples of folly, of imbecility, and of ignorance!

I have hitherto spoken of the cultivation of the mental powers: I would now, with scarcely less earnestness, press upon your attention the cultivation of our physical powers, for upon the one does the other depend.

The character of our physical powers is determined by the nature of our food, our clothing, and the degree and kind of excise, we may habitually take. The child then, from early infancy, ought to be subjected to a regular mode of training in these particulars; his food, being that best suited to his constitution; his clothing, that best adapted to the climate; and the exercise he may enter into, that best fitted to improve his peculiar organization.

Generally speaking, the simplest food and the lightest clothing will be found the most healthful, and that variety of exercise the most advantageous, which gives to the human frame at once vigour and elasticity. To this end, a regular set of gymnastic exercises, formed upon this principle, ought to be practised by both sexes; and any other facilities afforded them, adapted to each, which may be found necessary. Greatly have we degenerated in physical strength since the days of our forefathers, or those of the ancient Greek and Roman attiletæ. They, however, almost wholly neglected the cultivation of the mind. Let us unite both, and thus secure, for future generations, a higher

character, bodily and mentally, than that which any portion of men has hitherto attained.

I would now, in conclusion, shortly advert to the various kinds of knowledge proper to be communicated to the young mind, and the manner in which that knowledge ought to be applied.

Experience has taught us, that the ideas best calculated to inform and to interest the understanding of a child, are those which relate to natural facts. It seems, therefore, to be dictated by nature, that such only, for the first years of his existence, should be imparted to him, as well to afford him present instruction as to prepare his mind for the reception, at a future period, of abstract truths. As soon then as he is capable of fully comprehending language, (a period which will vary in each different case,) the child ought to be brought under a regular organized system of instruction in natural knowledge, proceeding from the most obvious and easily understood facts, to those which are more complicated and less apparent.

The *manner* of imparting knowledge is equally important with the *matter*, inasmuch as it determines the success of the teacher. From dry and uninteresting details, clothed in language unsuited to his capacity, the young mind turns away. Hence we learn, that the words employed ought to be simple, and the particulars selected for narration, few and striking. I say narration, for, at this period, all instruction should be oral, accompanied, if possible, by sensible or representative signs of the objects described.

This preparatory system ought to embrace,—General Knowledge relative to the three kingdoms of Nature; Geography, and an acquaintance with the laws of attraction, gravitation, &c.; the elements of Chemistry, of Geometry, and of Numbers; all of which are calculated to expand the young mind, and to render its observations accurate.

As soon as the child shall be in possession of the facts included in these, then, and not until then, should he be made acquainted with the symbols of knowledge, viz. reading, writing, and the rules of arithmetic. And for this obvious reason,—that, until he acquire the knowledge of which these are merely the signs, they must convey to him no definite meaning: hence the labour and time now consumed in imparting these to children; while, by reversing the system, a much less proportion of each would be required.

The period of the child's life, probably to his tenth year,

during which the preparatory system I have spoken of should extend, is now generally spent under the guidance of his mother. However endearing the tie, it may be questioned, whether she is the fittest person to undertake the task; and, certainly, as the education of females is at present conducted, no one can be less so. Yet, looking forward even to a happier period, the time when knowledge shall be universally diffused, I believe, for two reasons, that the superintendance of the child ought to pass into other hands, or, at least, be shared by the mother with qualified individuals.

First, because affection is apt to warp the judgment; next, because a solitary, or even a family education, is unfavourable to the human being. Schools, then,—public schools, but diametrically opposite in nature and tendency to the public schools of the present day,—ought to be instituted for both sexes. Each of these seminaries, conducted as it would be, upon a system calculated to perfect the moral qualities, and develop the intellectual faculties, would form the cradle of virtue and the nursery of genius. Thus, I apprehend, a similarity between these and the great body of the public schools of the present day, could be traced in no other particular than the name.

As the human being approaches to maturity, the plan of tuition ought to be enlarged. Each individual should be made acquainted with the arts and sciences, so far as their practical use extends, and facilities be afforded for deeper research, to those who exhibit a desire or capacity to pursue any one of them in particular. As a study of inestimable value, much attention should be paid to every branch of physiological knowledge, as the individual possessed of this would be enabled to govern himself, bodily and mentally, and be well fitted to discharge his social duties; thus removing the necessity of any one exclusively following the professions of priest, physician or lawyer, a constitution of society which is at once injurious to the individual himself and to the community at large.

The study of mankind having now discovered to us, that manual labour, as affording the requisite degree of exercise, is essential to the health of the physical and mental powers, and, as contributing to supply the wants of society, is an obligation which every individual owes to his fellowman, a regularly organized system of manual labour ought to be united, in every case, with one of mental and moral culture.

Thus, while each child received health and pleasure, he would earn, in part, his own subsistence, and acquire those habits of industry and independence which are calculated to render him a useful and a happy man.

My friends, I have thus developed to you a system of education, " based on the unerring laws of our nature ;" and, as such, so far as our knowledge extends, a perfect one. To that enlightened period, when men shall unite to promote the public good, a period which, I trust, is rapidly approaching, do I look for its adoption.

LECTURE IX.

A. What do you mean by a new and superior state of society?

B. I mean a rational state of human existence, in which the principles and practices of mankind will be in unison with all facts; in which ignorance, poverty, vice, and opposition of feeling among men will be unknown, and in which very little, if any, misery will be experienced.

A. Do you suppose this change in society practicable?

B. I do, and by no means difficult of attainment.

A. By what means do you expect this change will be effected?

B. By dismissing the notions of error from among mankind, and by replacing them by principles of truth; or, in other words, by substituting knowledge for ignorance, realities for mysteries.

A. What are the notions of error which you would thus replace by principles of truth?

B. All those notions opposed to facts, on which the present system of the world is formed.

A. What are those notions?

B. The supposition that there is merit and demerit in our convictions and feelings, and the innumerable false notions and reasonings, which necessarily follow, from that erroneous supposition.

A. And is there not merit in believing what is true, and demerit in believing what is false; and merit in loving what is good and proper, and demerit in loving what is bad and improper?

B. No: for by the unchanging laws of our nature, we are compelled to believe or disbelieve, according to the strongest conviction made upon us; and to love or hate, or to entertain any other emotions of anger, revenge, jealousy, &c. &c., in obedience to laws not made by us, or under our individual controul.

A. Then there can be no truth in the fundamental principles of any of the religions which have been taught in the world?

B. No: it is impossible that any one of them can be true; because they are all founded on suppositions contrary to obvious facts, and to self-evident deductions from those facts.

A. Should you be right in this statement, I am at a loss to know, where this destruction of all the religions of the world will lead. Will it not produce universal disorder and confusion throughout society? Will it not open the road to universal immorality?

B. No: on the contrary, these religions must be destroyed before man can be made a rational being;—before there can be any chance for him to become a moral agent, and to be honest and sincere;—and before it will be possible for him to attain a virtuous and happy state of existence.

A. Then you consider these religions to be the chief cause of ignorance, insincerity, vice, and crime among the human race?

B. I do: and also, that as long as they shall continue, men cannot avoid living in discord and hatred and anger; but will be compelled to be uncharitable and unkind to each other.

A. But as the world is overwhelmed with the impressions made by religious notions, taught in different districts, how is it possible to change the belief of the population with respect to religion?

B. By the reflecting, intelligent, and conscientious part of society coming openly and boldly forward to prove the facts relative to human nature; the laws by which it is governed, and the conditions necessary for its well-being and happiness.

A. What are the facts which the intelligent have to prove, relative to human nature?

B. 1st, That the individual does not form any part of himself. 2nd, That he comes into existence without his knowledge or consent. 3rd, That from his birth he is essentially influenced in his character and conduct, by the

external circumstances which surround him. 4th, That those circumstances exist independently of the individual, and were formed without his knowledge or consent. 5th, That the individual is, at all times, a compound of his original formation, over which he had no controul; and of the influence of external circumstances, which he did not create; acting upon his peculiar organization, or original constitution, and of the continued action and reaction of these, one upon another; and that, as these are, so are the thoughts, feelings, and actions of men.

A. What are the laws which govern human nature?

B. The most important of them are—1st, Man's entire dependence upon causes, independent of his will, for his formation of body and mind. 2nd, His entire dependence on causes, independent of his will, for the formation of the external circumstances by which he is surrounded. 3rd, His entire dependence on causes, independent of his will, for the influence of external circumstances upon his original constitution of body and mind. 4th, His entire subjection to the action of external circumstances upon, and the reaction from his original physical and mental constitution. 5th, His entire dependence upon these two kinds of circumstances for his peculiar convictions and feelings, and will and conduct. 6th, His capability of being formed to acquire true and beneficial convictions, and superior or happy feelings; or to receive false and injurious impressions, and inferior or unhappy feelings. 7th, His capacity of being formed, physically and mentally, by the influence of external circumstances, in unison with these laws of his nature, into a superior and happy being; or, by being placed within circumstances in opposition to the laws of his nature, of being formed into an inferior and miserable being.

A. What are the conditions necessary to the well-being and happiness of human nature?

B. 1st, That the original constitution of each individual should be well formed, physically and mentally. 2nd, That each individual should possess the means of maintaining that constitution in the best state of health. And 3rd, That all the propensities, faculties, and qualities of each individual should be regularly exercised through life, up to the point of temperance. This is alone the practice that can give full enjoyment to human nature.

A. How are these conditions to be obtained and secured for the human race?

B. They never can be obtained under the existing notions

and practices of the world; but they may be secured for all individuals under another system of society, entirely different from the present, formed in perfect unison with the laws of our nature, under such principles as I mentioned at the commencement of this discourse.

A. Now, as I have been trained and educated in the old system of the world; have received all my impressions from it; have received my convictions from it; have had a particular direction given to my feelings from it; have had my habits formed by it; and my character and conduct having been thus essentially created by it, I shall have great difficulty in comprehending another system, which, you say, is altogether different from the one which has formed me to be what I am. I am afraid it is so much opposed to the character formed for me by the old system, that I shall be incapable of being influenced in my conduct by the charitable and kind feelings upon which you say the new system is founded.

B. You say, very justly, that there will be great difficulty in creating new circumstances, to change your thoughts, feelings, habits, and conduct. It is true that the task is a very arduous one; yet, by attending to the laws of our nature, and by proceeding in strict conformity with them, it is not altogether impossible that a considerable change may be effected, not only in you but in all mankind.

A. I cannot avoid having great doubts upon this subject; for I feel the strongest repugnance to the whole system, because it is opposed to all that I have been taught to think right and good from my infancy.

B. Your feelings are the natural results of the training and education which you have received; for it is one of the laws of human nature that the individual must be obedient to the strongest impression that can be made upon him. It is by acting in conformity to this law, that I expect the great change will be made upon you and every other individual. But I must forewarn you of a great difficulty which you have to encounter, in gaining an accurate knowledge of the system which is to produce a superior state of society.

A. Is it a difficulty which I can overcome by my will?

B. No: it can be overcome only by your judgment being convinced by a plain statement of facts; which conviction will induce or compel you to act in conformity to the knowledge, which those facts will make evident to you.

A. I think I can perceive the law of our nature, on which you intend to proceed. You will bring forward facts in so

succinct and so plain a manner, that my judgment must assent to them, and my convictions will follow of course. Now, explain the great difficulty that we, who have been trained to the old system, have to overcome, before we can be made to understand the new.

B. The difficulty which is in the way of your progress arises from the two systems being in direct opposition to each other; the thoughts, feelings, and practices of the one being the reverse of the thoughts, feelings, and practices of the other. When, therefore, some of the facts, laws, and principles on which the new system is founded, are made so plain that their truth must be admitted, they will be naturally compared by you with the mass of notions and feelings created from infancy by the old system, and they will immediately appear to be so directly opposed, so incongruous, so much at variance with all the notions which you have previously received, with all you see without, with all your own habits, and with the practices of the individuals around you, that you will naturally say to yourself—"It is true that these facts, laws, and principles of the new system taken separately, are in conformity with nature. I feel them to be so. I cannot deny any one of them; they are, indeed, self-evident truths: but, yet, they are so directly opposed to all the thoughts, feelings, and habits which I have acquired, that I am incompetent to admit them to form part of my mind, so as to influence my every day conduct: the incongruity between my old and these new impressions is such, that I cannot retain both; and, as I have so many more of the old than of the new, I naturally feel inclined to reject the minority and adhere to the majority." These are the thoughts and feelings which it is natural for you to receive, during the progress of investigating the new system; and you will be compelled, time after time, to reject the whole as unfit for practice; you must, however, compare the practice which the new system will enforce upon mankind, with the practice which the old system has necessarily produced, and you will discover no one point of union between them, and your inclination for a long time will be, in consequence, to resist the new by all the means in your power.

A. And do you not suppose, that we shall, therefore, successfully resist its introduction? You are but one opposed to nearly one thousand millions, who have been trained in the old system of the world, and what chance can

you have of overcoming such inveterate notions and feelings formed within us from our infancy?

B. I admit the apparent hopelessness of success, in effecting the change against such mighty odds in number. But I have the most complete confidence in the power of truth, to overcome, in due time, all error. The power of truth is irresistable, and it must sooner or later prevail over all the earth.

A. There are, indeed, signs in the times to indicate, that some great change is at hand, but let us not he carried away by enthusiasm. I wish to trace all the steps, by which this change is likely to come upon the world. I have been taught to expect universal happiness, from a very different source than from your system.

B. Yes, you may now discover, what I lately explained to you, that the preconceived impressions, made under the old system, would continually present difficulties in your progress. It is these preconceived impressions which constitute the mist, through which, as long as you remain under the influence of the old system, you will continue to view all things; you will continue to perceive through your mental vision, as "through a glass darkly."

A. Well, I will endeavour to receive as many of your new truths as I can, and to be as patient, under their reception, as my old notions and prejudices, if they are such, will permit. I perceive the difficulty which you have stated, and I will do all in my power to guard against its injurious effects.

B. That is all you can yet do, and that desire has not been created by you, but by the facts which I have been stating to you. You see, that my views of human nature, prevent me from giving you any merit for your change of thoughts and feelings.

A. I readily understand, that if my thoughts and feelings are the results of measures and proceedings, over which I had no controul, I can have no merit for them, nor yet demerit; but these necessary conclusions from your premises confound all my old notions, and press very hard on all my long-cherished prejudices. Yet I do not know how I can refute your deductions from the premises which we must admit. Let us, however, see to what ultimate consequences your new views, of man and society, will lead; for I do not intend to move one step in practice, before I can assertain what the superior state of society is to be. Perhaps it will be too good for human nature to enjoy, for I have been taught to

believe that man is bad by nature, that he will always remain in a low and degraded state, until his nature shall be changed, or until he shall be born a second time.

B. Again you recur to your old notions, when I thought I had convinced you that it is in vain to attempt to reconcile them with any part or portion of the new system. Turn your attention to ascertain, whether the latter is derived from facts, and whether it is in unison with all facts, which it must be, if it is true. If you find every part of the new system consistent with all facts, and that the old system is in direct opposition to them, then you may be sure that the old is founded in error, and can be productive only of evil in practice.

A. I admit your conclusions, and will now attend to your explanation of the facts, from which you derive the principles and practices of the new system.

B. The new system is, like the whole of nature, when understood, plain and simple, and certain in its results.

A. What are its principles, in their most simple forms?

B. That man is a compound being, formed of a peculiar organization, or constitution, called human nature, but of which the individual is ignorant; and of impressions made upon this original constitution, by the external objects in which he is placed, from birth to death; and of the continued reaction of the one upon the other.

A. Such being your view of the principles on which the formation of the character of each individual is conducted, what, in your opinion, stated in the most plain manner, ought to be the practice of mankind?

B. The practice of the human race, as soon as truth shall prevail over error, and men shall acquire a correct knowledge of the influence of circumstances over individuals, and over the aggregations of men, will be, to combine an entirely new arrangement of superior circumstances, with which to surround the young, middle-aged, and old, in order to change the character of the *present* generation, as far as it is practicable, and to form a new and greatly superior character for the *rising* generation; and also to create new circumstances for producing and distributing wealth, and for governing mankind, all in unison with those circumstances required for the formation of a superior character among the population. A little reflection will make evident, the great advantage to be gained by all from forming, upon another foundation, a new arrangement of circumstances, for the government of mankind, into which not one combination of

the existing inferior, injurious, or vicious circumstances, shall be permitted to enter.

A. This is truly very clear in words, and very delightful in theory, but how is such a change to be effected in practice?

B. By making the laws of human nature and the Science of Society, familiar to the public, that, by these means, a sufficient number of intelligent individuals may be induced to commence the formation of this new mode of existence, and to show the superior effects that would be experienced by it in practice.

A. Has not this been attempted already?

B. No: some attempts have been made in Europe and America, and in other parts of the world, to combine the two systems in different proportions; but it is evident from what I have already stated, that no union of the systems can take place. They have nothing in common with each other, they are like oil and water, incapable of assimilating, because their respective natures are such, that they must always repel each other. The wonder is, that any thing approaching to the appearance of a union could subsist for a month; or that any temporary union could be effected between them, for, as the two systems have no principles in common, the practice of each must be as diametrically opposite.

A. By what means, then do you propose to effect the change, from one system to the other?

B. By enlightening the world, regarding the new and superior system, until a sufficient number of individuals, competent to the task, shall be prepared to create, as I have previously stated, in as far as man's power extends; a new combination of circumstances, all of which shall be in accordance with the laws of human nature, and expressly arranged to render man physically and mentally superior, and happy in proportion to his mental superiority over other animals.

A. Are there not a sufficient number of competent persons ready to commence this task, and to show the world what effect such new combination would produce?

B. There probably are many times the number requisite for this purpose, who are willing to act upon these new principles, but I doubt whether there are many who completely understand the full extent of the change, that the system will produce, and who are altogether prepared for it. But sure I am, that the public is yet too deeply involved in ignorance and darkness, to allow the different governments of

the world, to enact the laws requisite to admit of the genuine practice of the system, so as to ensure success.

A. Why do you imagine so much ignorance and illiberality to be yet prevalent throughout society.

B. Because those who fully understand the principles of the superior system contemplated, know that the present system is an insane one; and the practice of the new being rational throughout, the contrast would be too much for beings, irrationally trained from infancy, to witness, without arousing all their prejudices or insane feelings.

A. Do you not think the world is sufficiently advanced in real knowledge to admit of an experiment, intended for its permanent benefit, however strongly its principles and practices may be opposed to the early-taught notions and habits, and to the long-cherished prejudices of mankind?

B. No; I do not think that men are yet prepared to act so rationally.

A. Why have you so low an opinion of the present generation of men?

B. Because they have been trained and educated among the grossest errors, and because, for many years, individuals have been endeavouring to serve them, in the most disinterested manner, and that yet, owing to these errors, they suppose that such persons are acting contrary to the best interests of mankind, and, therefore, take every opportunity of exciting against them the most violent opposition.

A. And knowing this, do you mean to persevere in urging the adoption of the new and superior system upon society?

B. Yes, and more especially as this conduct proves how much they require the change, which this system will effect, and as I have, as I formerly stated to you, the fullest reliance upon the omnipotence of truth, I believe that it will ultimately remove all error.

A. As you are so determined to proceed with your views, I wish to learn what practice you intended to adopt, in forming the new arrangements for your superior society?

B. As society is as much a science as any of the known sciences, and is capable of being applied, with as much accuracy, to obtain fixed results, as the science of numbers or of mathematics, I mean to adopt the science into practice.

A. That society is a science, appears to me very extraordinary, seeing it is now so very complicated, confused, and unsatisfactory. Pray explain this science to me.

B. I will endeavour to make you understand the outlines,

of the most beautiful and the most important science, that the human mind can at present acquire.

A. I am all attention.

B. The Science of Society consists of four divisions—1st, The production of all things necessary for the happiness of man; 2nd, The distribution of these things; 3rd, The formation of the character of every individual; and, 4th, The government, foreign and domestic. To understand the science, these parts must be known separately and unitedly.

A. Explain what you mean by production?

B. In all societies of men, a certain portion of their powers must be applied to create what they consume and use, such as food, clothes, dwellings, furniture, &c. &c. This is called production; and whenever the powers of production shall be rightly directed, to create the best things in the best manner for the general benefit, then it may be said that this power is scientifically applied. At present it has no fixed direction; but is used without system, order, or foresight, and its benefit to man is small, indeed, compared with what it might be.

A. What do you mean by distribution?

B. I mean the arrangements applied to convey to, and divide among all the members of the society, the various articles of wealth, produced for the use and enjoyment of the population. When these arrangements shall be effected in such a manner as to secure the least loss of labour to the whole community, this department may be said to be scientifically performed: at present, the wealth produced by society is distributed in almost the worst possible manner. Probably, the waste of capital and labour in this department is forty to one more than is necessary.

A. What do you mean by the formation of character?

B. By the formation of character I mean the arrangement of circumstances of human formation, which, acting upon each individual, form the character of the population, from infancy to maturity. When these arrangements shall be all devised to produce proper impressions and create superior dispositions, habits, manners, knowledge, and conduct, in every individual, so as to form them into rational beings—that is, that they shall always think and act rationally—then it may be said, that the principles of the formation of character have been scientifically applied to practice. At present, the arrangements for forming the character of the population of all countries are so ill-contrived, so incon-

sistent, and injurious to all, that they may be truly said to be arrangements to prevent men becoming rational creatures —to keep them in a state of poverty and insanity—and to guard effectually against their acquiring any knowledge of truth upon all subjects, the most important to their well-being and happiness.

A. What do you mean by government?

B. By government I mean the laws and regulations by which production, distribution, and the formation of character are arranged and directed. When all the details in the departments of production, of distribution, and in the formation of character, separately and unitedly, shall be arranged and directed in the best manner, to secure permanently to each individual, a full supply of the best of every thing for human nature—to produce physically, mentally, and morally, the best character in each individual—and to unite all in a broad and real affection and charity, so that "each shall love his neighbour as himself," and "there shall be peace on earth and good will among mankind;" then it may be said that government has been scientifically arranged for the benefit of mankind: but, at present, all the governments of the world are so constituted, as to disorder production, distribution, and the formation of character; and, as far as the present intelligence of the world will admit, to keep the human race in ignorance and poverty, and to render them irrational and unhappy beings, amidst a superfluity of means to form them physically, mentally, and morally, into superior beings, enjoying, in high perfection, all the faculties of their nature.

A. You truly give a melancholy picture of the present state of human society; and I fear it is but too faithful a representation: but that it is so inferior and miserable is owing, as I have been taught, to man's being by nature bad; and that, therefore, he never can be made fit for the superior state of society which you describe.

B. Such, I know, are the notions which, from infancy, have been instilled into your mind; and no errors could be better adapted to confound your understanding, give a misdirection to all your best feelings, and to render you a bad or useless member of society.

A. My understanding, by these sayings of yours, is now more perplexed than ever; for I feel that my nature desires certain things which I am forbidden to use, and there is, therefore, a continued warfare between my inclina-

tion and my duties; and this must arise, surely, from the badness of our nature.

B. No; but from the badness of your education. It arises from the ignorance of your instructors, who are wholly unacquainted with human nature, and with what is necessary for its daily improvement, and continued increase of happiness. Through this ignorance, they have taught you to believe, that your duty is opposed to your nature; and sin and misery have been thereby introduced into the world. Your real duty is evidently to act in accordance with your nature, that harmony and affection may be produced throughout all nature; but while you are taught to oppose nature, all the elements of strife, of anger, and of violence, must be necessarily called into hourly action. Never has there been so great a mistake made, as to imagine that it was right or virtuous to oppose nature, and wrong or vicious to act in unison with it. Men have thus, through ignorance, arising from inexperience, made virtue vice and vice virtue; and, in consequence, the earth has been made a pandemonium instead of a paradise, and its inhabitants demons instead of angels.

A. I must admit that the proceedings of mankind are, every where, highly inconsistent; and that no people, in any country that is known to us, appear to think or to act rationally. If the system which you advocate will make a change in these respects, it will be entitled to the highest consideration that the human mind can give it, and well, indeed, will it deserve to be called a superior state of society. But I am yet at a loss to understand in what manner you expect to effect this great change.

B. It will be accomplished by those who understand its principles openly expounding them to the public, and by contrasting the two systems in every point of view, in order that the people may become well acquainted with the principles of each, and also with the practice that must emanate from the two systems. Let this contrast be fairly made—let the difference between the new and old states of society be fully developed—and it will soon appear to be impracticable much longer to compel and population to support the old system, or to submit to a state of society in which the most favoured experience so many evils, and in which the great majority of mankind drag on, through life, a wretched existence.

A. Of the inconsistency, folly, and wretchedness of the

present system, thousands and tens of thousands are perfectly aware; but the world will be sceptical relative to the advantages, and even the practicability of the new system you advocate, until some successful experiment shall be exhibited to their senses; and you must adopt your measures to effect this object.

B. Well am I aware of the course to be pursued; and all my measures have been taken with a view to prepare the public mind to admit of a full and fair experiment being made; but the prejudices created by the old system, and the existing laws of all countries, stand yet in the way of its being attempted.

A. What then is to be done?

B. We must continue to follow the same course, as that which we have now been pursuing for years;—the making use of all the means in our power, to place the subject, in all its bearings prominently before the public, that it may be openly examined and discussed, and fairly compared with the old system of the world. Thus may we expect, that the prejudices of education may be so far removed, as to admit those who are disposed to carry the principles of the new system into full practice, to form, for the first time in the history of the world, a state of society, that shall introduce a rational mode of conduct among mankind.

A. You surprise me by saying that the prejudices of the public, and the laws of all countries, are in the way of a fair experiment of your superior system. It must be for the interest of every one, surely, that a change so beneficial as you state this will be for all, should be made without delay.

B. That is true: nevertheless, the individuals who would be the most benefitted by the change, would be among the first to prevent the change of laws requisite to ensure success to the experiment.

A. Who are those individuals?

B. The clergy, the lawyers, the legislators, the manufacturers and traders, and the mass of the people, who have been taught every kind of error from their cradle. These will be generally opposed to the change, although every one of them would be the greatest gainers by it.

A. If the laws of all countries are opposed to the practice of the system, and the practice cannot be carried into execution without infringing these laws, I do not perceive how it is to be introduced.

B. The parties who introduce the change must rely upon the truth of the principles, and the advantages of the

practice, to produce forbearance upon the part of the governments under which the experiment may be tried, until the superiority of the system can be made evident to the public in those countries.

A. You say the change is to be made by an entirely new arrangement of the circumstances placed around human nature. Have you any objection to explain what those new arrangements are to be?

B. None whatever; but we must defer it to our next meeting.

Dialogue—*continued.*

A. May I then request you to develop them in such a manner, that I can understand the whole change which you contemplate?

B. I will endeavour to do so. New circumstances must be created around mankind, which must be in accordance with human nature, and with the Science of Society. By this change of circumstances the most perfect individual character will be formed, and the most perfect social arrangements will be introduced and rendered permanent. To obtain these results, the population of the world must be divided into such numbers, and classed in such a manner, that each individual may obtain the greatest amount of permanent advantages that human nature can possess. To this end, all the ancient inventions and modern improvements and discoveries, must be brought to bear to their full extent upon each of these divisions, that the Science of Society may be perfected in each, as far as the present knowledge of the world extends.

A. But, surely, this will be very difficult to effect, if it be not entirely beyond the power of man to accomplish?

B. When the true principles of any science are discovered, it is impossible to limit the human mind in the progress it will make in it; witness the sciences of astronomy, of mathematics, and of mechanics and chemistry.

A. Yes; but these are material sciences; they relate to dead matter; the laws of which, when discovered, are found to be unchangeable. You have to act upon matter, when the breath of life has been infused into it; upon the living spirit, whose laws we know not, and to whose range of thought and action we can fix no limit.

B. As many of the laws of animal and vegetable organization are known, and as the spirit of man is the effect of his organization, seeing that the body and mind continually act and react upon each other, and that the body grows first, and is the most easily matured, so may we now develop many of the laws of the mind, and thereby discover the means by which both mind and body may be harmonized, improved and rendered greatly superior to what any parties have hitherto been taught to think practicable.

A. Pray proceed in your development, for no subject can be so interesting. You say you would divide the population of the world into such numbers, and classed in such a manner, that each individual might obtain the greatest amount of permanent advantages. Now I am anxious to know, upon what principles you would effect this division. Can any arrangement be better than the divisions which society has already adopted; namely, those of single habitations, villages, towns, and cities, of larger or smaller dimensions?

B. According to my view of society, no divisions could be worse than these; they have been constituted by ignorant human beings, with a view to their individual interest, and in these arrangements as little order and foresight are observable, as a state of society so merely animal in itself, would possibly admit of. By these arrangements, the departments of production, of distribution, of the formation of character, and government, are so unwisely combined and opposed to each other, as to render society a chaos of folly from one extremity of the earth to the other, and to make the physical and mental powers of man of the least avail for the promotion of his improvement and happiness. Of this chaos, it is proposed to bring order, and to form a well-arranged Science of Society, which shall give to the present generation many advantages, and secure great excellence and high enjoyment to all future generations.

A. Pray proceed then with your practical development. Into what numbers do you propose to divide mankind?

B. Into such numbers as will be most convenient for production, distribution, the formation of character, and of government; into such numbers as will admit of each of the human race being placed within circumstances the most in unison with his nature, and the best calculated to elevate his character, and increase his enjoyments. The most im-

portant departments of human society are, Production and the Formation of Character; the former being calculated to support life, the latter to render it happy. But the division of society the most advantageous for production, and for the best formation of character, proves also to be the most advantageous for distributing wealth, and for governing mankind. The numbers, therefore, the most convenient for producing, distributing, forming the character and governing mankind, are somewhere from 800 to 1200, of all ages, and of both sexes, in their usual proportions. But it will be advantageous, in practice, to form the outlines of permanent arrangements, to admit, as a maximum, 2000, beyond which number, except under some very peculiar local circumstances, men should never congregate together under one arrangement.

A. Then the existing villages and towns, the population of which is under 2000, will be convenient for the change you propose?

B. Quite otherwise. Each of these forms a wretched compound of circumstances, for purposes of producing, distributing, of forming the character, and of governing. Each of these departments is, in fact, a chaos of confusion; and, as well as the larger towns and cities, and the dwellings for single families, may be truly said to be arrangements to produce, to distribute, to form character, and to govern, in the worst possible manner.

A. Then you imagine that other circumstances may be devised which will simplify these operations, and render less capital and labour necessary to conduct separately, and the whole unitedly, in a very superior manner?

B. I do; and until society can be made to understand the impracticability of improving its condition under the existing circumstances, and can be induced to change these circumstances in toto, no real advantages can be obtained for mankind.

A. Then you would unite the population into associations of from 800 to 1200, but not exceeding 2000 as a maximum; now, let me ask, what number you propose as a minimum?

B. The minimum, at the outset, is of less importance; it may be from 200 to 300: but when the practice of these arrangements shall be made familiar to the population, a minimum of 500 will probably be found, by experience, to be the most beneficial.

A. What arrangements are proposed for these associations, from 500 to 2000 in number?

B. Arrangements by which the production and distribution of wealth, the forming of the character, and the governing of the whole, may be the most easily and the most beneficially conducted. With this view the dwellings will be erected and arranged; a portion of land will be annexed, sufficient to enable the members of the association to raise, at all times, a full supply of agricultural productions; manufactures will be established sufficiently extensive to supply all the wants of the community, directly and indirectly; by means of an exchange of the surplus productions of some articles for those they may require, and cannot so well produce. Education will be the chief object of interest in the community, because it will comprise the greater part of the operations of its members. In fact, these operations generally will be a system of continued instruction and acquirement between the more and the less advanced in knowledge and practice; while government will be little more than an extension of the same principle and practice. All will be taught to consider themselves under a continued course of instruction and of acquirement. Thus will a desire for knowledge be promoted throughout the life of every individual, and a spirit of improvement will pervade the association.

A. But the arrangements you have described, do not, now, any where exist; they must be formed independently of any of the present cities, towns, villages, and single dwellings, and how is such a change to be effected?

B. In the same manner that all other changes have been made. By what means were the large establishments for the manufacture of iron, cotton, wool, flax, silk, &c. formed in places, where nothing of the kind previously existed? How has steam navigation been introduced, or, in short, how have any of the new arrangements of the world been made to supersede the old?

A. I suppose by society, or some portion of it, being convinced, that the proposed *new* arrangements were better than the existing *old*.

B. In like manner society, or a certain portion of it, must be convinced, that new arrangements to educate, provide for, and govern man in a superior manner, may be formed, in order to induce such individuals to undertake the task.

A. But the task which you now propose, is of a different character to those before mentioned. These were to effect an alteration in a few circumstances only, otherwise leaving the foundation, principles, and practices of society untouched; but you uproot the foundation, change all the principles, and alter all the practices of all the systems known to ancients and moderns.

B. That is true, and by such a course of proceeding only, is it possible to effect any permanently beneficial change in the condition of the human race: and until the public mind can be accustomed steadily to contemplate a change of this magnitude, it will not be in a fit state to understand its own interest, or to act rationally in order to promote it. There must now be an entire change in the principles and practices of the world, to relieve it from the additional distress, which the late extensive mechanical inventions and chemical discoveries, have brought upon the industrious portion of the population of the world.

A. I am relieved by this open declaration of yours, for I now know how to examine the subject, which, by this acknowledgement, is greatly simplified.

B. Yes, the real question is, whether the existing circumstances of the world, formed at random, or rather under the influence of every kind of error, regarding man and society, shall remain; or whether another arrangement shall be now adopted, founded on a knowledge of man and of the Science of Society. Such is the question for the world now to decide, and it does not appear to me that there can be much difficulty in coming to a right decision. It is true that man *has,* or *has not* the power to think and feel as he pleases. If he *has* the power, the old system, which is founded altogether on that supposition, is right, and ought to be maintained, but if he has *not* the power, then is the old system, founded upon that error, wrong throughout all its ramifications.

A. I must acknowledge my conviction, that all the facts connected with the subject prove, that man has not the power to think and feel as he pleases; and I must, therefore, I imagine, give up my defence of a system, founded on a contrary supposition. Still, however, your task is an arduous one; you have to imagine, previous to all experience, an entirely new state of society, and to arrange the whole to be consistent in all its parts, and to work well in practice.

B. Having come to this rational conclusion, the obstacles in the way of our progress will be greatly diminished. You will now perceive more distinctly, that none of the present buildings, or any of the existing arrangements, are adapted for the new and superior state of society. The buildings, therefore, will be of a moral constitution, and the whole organization of each of the divisions, of which new society will be composed, will be altogether different from those now existing in any part of the world. The single family arrangements will be broken up, and every thing connected with them. The children will be trained up as children of the community; and full justice will be done to all their natural powers and capacities.

A. In what manner do you propose to supersede the family arrangements and the private education of the children?

B. By providing a mode of living for both sexes, in unison with our nature; and by arranging the whole business of each association in such a manner, as shall be most effectual in giving a superior character to all the children, born or educated within the community.

A. Are the husbands, and wives, and children not to live together?

B. No, every adult, male and female, will have two convenient apartments to themselves, a bed room and sitting room. And the children will be placed from infancy under general arrangements, by means of which all their faculties will be cultivated in the best manner.

A. Why do you form arrangements to give two apartments to each adult male and female?

B. Because it is essential to the highest happiness of both, that they should possess the personal liberty which this arrangement will afford; and they will not thereby be excluded from associating with each other, at all times when it will afford them more pleasure to be together than alone. These apartments will be so constructed, as to be heated, cooled, and ventilated at pleasure; and as every one requires a particular temperature to keep his constitution in the best state of health and enjoyment, each individual will thus have the means of regulating the temperature of the atmosphere in which he lives, when at home. It is also to be considered that no two persons are always disposed to rest at the same time; one, being fatigued, may require quietness and repose, while the other would find greater

satisfaction in exercise or amusement. The separation of the parties, except when they desired to be together, would tend not only to preserve, but to increase affection; and the pleasure to be derived from each other's society, under this arrangement, will thus be greatly enhanced. All must know the difference between forced and voluntary association.

A. This subject is so new to me, that I am scarcely prepared to give an opinion upon it; and I see the necessity of waiting to know more of the practice which the system involves, for it is evident that we must judge of the changes you propose, not in separate parts, but by taking into view the general results of the two systems.

B. Your conclusions are just. It is only by keeping in mind both systems, and comparing them with one another, and tracing the results produced by each, through the whole of life, that any accurate notion can be formed of the different results which would be produced by a system formed in direct opposition to nature, and one in perfect accordance with it. The former only has been known, the latter is yet to be tried. But no one having studied human nature can fail to anticipate in what this difference shall consist.

A. I almost doubt this conclusion to which you have come; for the difference between the two systems appears to me so great, that I am lost in following out the changes that will be produced in our thoughts, feelings, conduct, and mode of life. Well may it be said, that, to understand these things, we must be born again. I can foresee a general and an entire change in the whole business of life, but I cannot follow up the details that will take place in each department. What, for instance, are to be your arrangements for producing, distributing, educating, and governing within each association?—what for your domestic management, for giving and exchanging commodities with other commodities, and for your foreign relations with distant countries?

B. All these will be arranged on principles so obviously true and just, and so beneficial for all parties, within and without each association, that they will proceed with the order and regularity of nature in the change of the seasons; and every one's best interest being evidently attended to upon all occasions, there will be no opposition from any quarter, foreign or domestic.

A. And all this you expect to effect in the present generation, although all have been trained under the present system, in which the prejudices and practices of every one are opposed to the change; and when you know that millions have lost their lives in attempting to force some alteration in a few of the non-essentials of the present system,—merely endeavouring to abrogate some of the notions and practices which left all the fundamental principles, on which the fabric has been raised, untouched?

B. I do: and I know that the change must soon take place, because the present system is worn out, and it cannot much longer be continued by any force that can now be applied. The knowledge of facts is now become too extensive for the longer continuance of a system opposed to facts; and more especially when all are suffering, and are known to suffer, by its continuance.

A. And you deem this knowledge sufficient to induce the population of all countries to relinquish their individual dwellings, their villages, towns, and cities, and to create other arrangements to live under, differing essentially from those to which they have been accustomed?

B. I do.

A. And to give up their religion, their government, their national prejudices and enmities, their commerce, and individual gains; and more than all, their peculiar associations and habits, the pride of birth, and the love of power?

B. Yes: and to give up all these willingly, from a knowledge of their inefficiency to insure happiness, and that by the change their condition will be improved a thousand fold.

A. But you also propose a change in the food, dress, and even language of society; and you expect all those now in use will be cheerfully given up, and others adopted, without producing opposition and violence.

B. I expect that no beneficial change will henceforward be effected by violence. The change I contemplate will be the effect of a change of mind—a great moral change—the result of superior knowledge acquired respecting human nature and the Science of Society;—a change that will be acceptable to the human race.

A. I wish to know when this change is to be effected?

B. As soon as our leading men can be made rational

beings, and the industrious classes, and their immediate employers, to understand their own interests.

A. But when can these changes be introduced into practice?

B. As soon as the distress of the working classes, and their immediate employers, shall attain such a height, as to induce them to consider what power they possess to ensure their own relief.

A. Then you think that the lower and middle classes united, may remove the pecuniary distress under which they are at present suffering.

B. Yes: and prevent its return at any future period.

A. Still I do not perceive how they are to begin this reformation.

B. This I will endeavour to disclose in our next conversation.

LECTURE X.

Q. What do you understand by a new and superior state of society?

A. I understand by a new and superior state of society, an improved condition of the human race, in which there will be neither ignorance nor poverty, and in which sin and misery will be unknown.

Q. How is this change to be effected in the condition of mankind?

A. By substituting truth for falsehood, respecting human nature; and by replacing the inferior and vicious circumstances, which now every where surround it, by those, the influence of which, will necessarily produce a superior character in mankind.

Q. Is man not now taught truth respecting his nature?

A. No, he is forced to receive falsehood from his cradle, and is systematically trained to conceal his thoughts and feelings; and thus he is formed into an artificial, vicious, and irrational being.

Q. Whence proceeds this error?

A. From the ignorance in which he is born, and from the want of knowledge in his teachers.

Q. How is this ignorance to be overcome, and how is he to obtain better instructors?

A. Through that law of his nature, which permits some individuals to discover valuable truths; and to disseminate them through the world by the means of the press. The first who acquires a knowledge of these truths, will become the instructors of the ignorant.

Q. What are these valuable truths, which are so important for the human race to acquire?

A. I have said they are truths relative to human nature.

Q. State some of the most important of these truths.

A. That man forms no part of himself; that his physical, mental, and moral nature is formed for him; and that each of these parts of the individual may, to a very great extent, be well or ill formed, according to the character of the circumstances permitted to exist around each child.

Q. Can man be responsible for the character that is thus formed for him?

A. No—no more than any other being whose qualities are all given to him.

Q. Is it a favourable circumstance for man, that he cannot be made responsible for the formation of his character?

A. It is most beneficial in every point of view.

Q. Name some of the advantages that arise from it.

A. A knowledge that the character is formed for every individual, will lead to the inquiry how it is formed, and also, how it may be well formed. It will introduce universal charity, good will, and ultimately real affection, throughout the human race. It will destroy all angry feelings, and all the inferior passions, and open a way by which man may be made consistent and happy, instead of being rendered irrational and miserable.

Q. What practical measures must be adopted to effect this change in the condition of man?

A. This change can only be effected by man's being instructed in an accurate knowledge of the laws of his nature, and how to introduce new external circumstances in accordance with those laws.

Q. Can he be taught truth under the existing external circumstances; or can those circumstances be so altered or improved as to effect this desirable object?

A. No; it is as impracticable (under the existing external circumstances) to improve the condition of man, as it is to apply steam navigation apparatus to sailing vessels, or the new machinery for spinning thread and weaving cloth, to the single threaded wheel and old looms.

Q. But will it not be a great waste of property to destroy all the existing arrangements which have been formed, with so much labour and expence?

A. No, not more loss will be incurred than is now experienced, when an old house is relinquished for a new and much better, or when an old machine is replaced by one very greatly superior.

Q. Will it be necessary to destroy the existing arrangements of society, before the new can be created?

A. No; the superior arrangements will be formed in new situations, and consequently the old may be continued until the new shall be quite ready for occupation and in actual use.

Q. Will not the change create much confusion in society?

A. It is not necessary that any inconvenience should be experienced by the change. All that is requisite to prevent it is, that the public should be well informed respecting the causes which make it inevitable; the principles on which the change is made, and the advantages which will result from the right application of the principles to practice.

Q. Will not the existing prejudices of society create a great opposition to the change, and thus produce disorder throughout all ranks and classes?

A. Not if proper measures were adopted to enlighten the most influential members of society, in order that they may assist to prepare the population for the great change, by giving the people full knowledge of what is intended to be done.

Q. What is the course to be pursued to enlighten those influential persons, and what measures ought to be adopted to give the requisite information to the public, in the shortest time and in the best manner.

A. The easiest mode to enlighten the influential part of society, will be to disseminate truth unmixed with error, by means of public meetings, public lectures, and publications; the knowledge thus made public, will induce all parties to lend their aid in creating virtuous and superior circumstances around the whole population.

Q. Is it likely that any of the governments of Europe or America will take a lead in these measures?

A. Yes, many of them will do so as soon as the public shall be sufficiently enlightened, to support them in what is true in principle, and consistent and beneficial in practice; but hitherto the people of all countries have been made too ignorant, through ancient prejudices, to give any encouragement to modern governments to act thus wisely for all parties.

Q. Would there be any opposing parties in the new and superior state of society?

A. No, all party spirit will cease; there will be no foun-

dation or motive for any; there will be one interest and feeling throughout society, and that will be to promote, to the greatest possible extent, the happiness of every one, and all will be ardently engaged in this pursuit.

Q. Will there be no aristocracy and democracy; these two great parties into which, from the beginning of time, the population of the world has been divided?

A. No, these two parties are necessarily produced by the individualized state of society; and this demon of discord can never be destroyed so long as the individual system shall be suffered to remain. But in a superior state of society, when the social system shall be introduced, both parties will discover that aristocracy, even in its most perfect state, as well as democracy, can give but a limited advantage to its supporters, while many serious evils are inseparable from both, but that in the new and superior state of society, the whole population will be permanently secured in their united advantages, without being liable to the disadvantages of either.

Q. Will perfect equality exist in the superior state of society?

A. No, perfect equality is incompatible with the condition of human life, but there will be the nearest approach to it in practice, that the difference of age and original organization will admit.

Q. Who is to perform the disagreeable offices of life?

A. The disagreeable offices of life, in the superior state of society, will be greatly diminished, and most of those which remain, will be performed without inconvenience, by new mechanical contrivances and arrangements. The residue will be readily and with pleasure executed by the children, in rotation before they are fourteen years of age. All the difficulties which old society anticipate upon this subject are imaginary fears, arising from its ignorance of human nature; of the Science of Society; and of the unlimitable extent of mechanical and chemical powers, when unfettered by individual feelings, or with a desire for individual profit.

Q. What will become of the arts and refinements of life, when all shall be called upon to perform their fair share in the duties of society, and when there shall be no aristocracy to patronized and promote them?

A. There will be tenfold more leisure and ability to cultivate and improve the arts and sciences, in the superior state of society, and they will be supported and enjoyed by

the whole population, instead of being patronized by one irrational being in about twenty thousand.

Q. Will it be necessary to take the present property possessed by the rich to create the new change of circumstances, to produce the improved state of society?

A. No; the upper classes may retain their riches and honor without disturbance, as long as they can derive pleasure or satisfaction from them. The new surplus wealth which is daily creating, even under the old system, will be abundant to effect the change proposed.

Q. What will be the condition of the bankers and professions under the proposed change?

A. They will not be required; all such artificial proceedings will cease, but a better and superior occupation will be provided for all who are now engaged in them.

Q. What will become of the priesthood of all denominations?

A. They will be made rational beings, and be better employed and provided for, that they have ever yet been.

Q. Who will suffer in mind, body, or estate by the change proposed?

A. None; for those of the present generation whose views and habits cannot be changed, with satisfaction to themselves, by witnessing the light of truth shining around them in all directions, and the happiness which it will produce on all who can receive it, and act in obedience to it, will not be molested; their conscientious feelings will be respected, and they will be permitted freely to express, and, if they can, to retain their former impressions, to the end of their days.

Q. How are they to be supported?

A. By the same fund, or by the same amount of funds, by which they are now supported.

Q. Will it be just to support them in idleness, and when they are not exerting themselves for the benefit of society?

A. Yes, for it has been through the long established errors of society, that they have been placed in their present condition; that they have been so trained to become much worse than useless, and to obtain profit by injuring mankind. It was not their fault but their misfortune, that they have been so placed. It will become the duty of those who will enjoy the advantages of the superior state of society, to take especial care, that no one shall be injured by the change, but that all shall derive greater advantages from it.

Q. Upon what principle are they to receive the same

remuneration and advantages for doing nothing, as when they where employed?

A. Because it is more rational to pay for doing nothing than for doing a material injury to society; and property will be so abundantly created, and with so much pleasure to the producers, that the loss or inconvenience of supporting the members of the professions for the present generation, will be scarcely felt by society, and their numbers will daily diminish.

Q. What advantages will the members of the superior state of society, derive from supporting so many useless members of society?

A. They will have the unspeakable satisfaction of seeing so many of their fellow beings, put in a condition to acquire new feelings and habits at their leisure, which will be most beneficial to the individuals and to society. They will remove all cause of anger and of opposition. They will produce positive happiness instead of inflicting misery, and they will effect the change, from old to new society, in a much shorter period, and without violence or opposition.

Q. What are the chief points of practice in the superior state of society?

A. To speak truth only, and to endeavour to increase the happiness of all around us, and to employ ourselves in improving the external circumstances by which we are surrounded. These conditions include the whole duty of man.

LECTURE XI.

Opinions govern the world. As long as opinions shall continue erroneous, man will be subject to disappointment and misery. When public opinion shall become correct, then will man attain the happiness which belongs to his nature, and not before. It becomes, therefore, important that truth should be discovered and publicly taught at the earliest period practicable. All, however, who reflect, know how difficult it has been to separate truth from error. Yet there is a criterion by which truth may be ascertained in almost all cases connected with the happiness of mankind. This criterion is never-failing consistency; for it appears certain that one truth cannot be opposed to any other truth; and that, consequently, each truth must be in accordance with every other truth, however widely the subjects to which they refer may differ from each other; therefore truth will be always consistent with itself, while error will be opposed to other errors and to many truths. But some truths which are invariable, are necessary to form this standard by which all other truths are to be compared and ascertained. Fortunately there are now a sufficient number of such truths, acknowledged by the observing and reflecting in all countries, by which to form this correct standard. These truths are derived from facts which are obvious to our senses and to our general reasoning faculties. Some of the most important are:

That all animal and vegetable nature is forced to come

Note.—The former Lecture on Education was the production of a young Lady

into existence under a particular or individual form, and ceases to exist in that form by general laws, which are always consistent with each other; and from the power of which none of the individual animals or vegetables are exempt.

That man, one species of these animals, is equally subjected to these laws with all earthly animal and vegetable existences.

That each individual of the human race is born without his knowledge, consent or controul, and must die or be decomposed into the general elements of which he was formed.

That human nature is a compound of physical propensities, mental faculties, and moral qualities; and that these are combined in different proportions in every individual: hence human nature and individual character.

That each individual becomes, as he advances in years, a further compound being created by the action of external circumstances upon human nature, as developed in the particular compound which constitutes its propensities, faculties and qualities.

That, in general, early external circumstances influence the original compound of human nature, more than those which act upon it at a later period of life.

That early external circumstances exist around each human being, as independent of his will or controul as was the formation of his general and particular physical, intellectual and moral propensities, faculties and qualities.

That the same external circumstances produce the same general results upon human nature, varied only as the faculties, qualities and propensities are differently compounded in each individual.

That all national and individual character among mankind therefore arises not primarily from the knowledge, will or controul of any individual, but from the action of external circumstances upon the original faculties of our nature; in other words, by partial laws, institutions, customs, manners, language, &c.

That external circumstances most powerfully influence, in each human being, language, manners, habits, religion, and general sentiments; and these again influence his disposition, and ideas of right and wrong, or virtue and vice, and thus determine his general character, while his original and natural propensities, faculties and qualities, influence his particular actions.

That, although the individual has no power over the formation of his general nature, or of his peculiar original faculties, qualities and properties, given to him at birth, nor over the external circumstances which surround him in infancy and childhood; he derives a power to a certain extent over external circumstances after he attains a certain age; yet this power will be exerted under the influence of his original nature and of the individual compound of these faculties, qualities and propensities, as they may have been modified by the influence of his external circumstances, which surrounded him in infancy and childhood.

That man is, consequently, a compound, determined first by one kind of circumstances, formed for him immediately previous to his birth, and afterwards by another kind of circumstances which act upon the first from birth to death; and each individual is a compound determined by both of these classes of circumstances. This is the foundation of that knowledge, so long and so justly deemed the most important of man's attainments, "Know thyself."

Now, if the foregoing facts be admitted, (and it is believed, that the intelligent or well-informed respecting facts, in all countries, will assent to each of them separately,) then have we a standard by which to proceed in our investigations in that branch of knowledge the most immediately connected with human happiness. And, as this standard is alone competent to guide us aright in our search after truth, we shall adopt it.

DISUNION AMONG MEN THE CAUSE OF THEIR GREATEST MISERY.

To those who are permitted to take a dispassionate view of the various tribes of men, as they are scattered over different countries, and divided into separate nations, it is obvious that their condition is rendered much worse than it otherwise would be, by the multiplied causes of division which exist between these nations and tribes, and which prevail also among the individuals composing each mass, or separated population.

The first, or national and district divisions, produces war, with all its crimes and miseries, and commercial jealousies. The second, or individual divisions, produces poverty, inequality, injustice, and many of the most inferior passions and feelings, which can be cultivated in our nature, such as envy, hatred, malice, jealousy, strife, opposition of every

description, and all uncharitableness. And these again produce the motives which instigate to theft and murder, and every other kind of crime. Nor is it possible for the condition of the human race to be materially improved, or their happiness much advanced, until the motives which create these divisions between nations and individuals shall be discovered and removed. This will lead us to investigate

THE CAUSES OF DISUNION AMONG NATIONS AND INDIVIDUALS.

The primary causes of disunion among men, as among all animals—are,

First, the natural love of existence creating the necessity to obtain food.

Secondly, the natural desire impelling to the continuance of our species, and creating a necessity for that desire to be satisfied.

The third cause of division, which also seems to be a general animal propensity, arises from a desire to possess more and better things than other men, and to elevate ourselves above them in rank and condition.

The fourth most powerful cause of division, is the desire which each man possesses, while in a state of ignorance, that all other men should think as he does, and the belief that they have the will to do so, or not to do so, at pleasure.

The fifth cause of division, and which also exists during a state of ignorance, arises from the supposition, that we possess by nature the power to love and hate, or like and dislike, persons and things at pleasure, or according as we are commanded or expected to do.

These probably comprise all the general causes of division among the human race and among all animals. They may be said to be animal propensities and feelings, and each of them to have strength among any people in proportion to the deficiency of real knowledge among them, or the neglected cultivation of their moral and intellectual faculties, upon principles in accordance with their nature. It is to be anticipated, then, that the attainment of knowledge to such an extent as will enable man to "know himself," can alone relieve human beings from the influence of causes which create disunion among them.

It is presumed that the facts which the past experience of the human race has elicited, when collected and properly

combined, so as to bear upon each point of disunion, are sufficient to remove the causes which disunite men, and to enable them to unite in general measures, by which the happiness of each separately, and of the whole collectively, may be increased to an indefinite extent.

THE MEANS OF REMOVING THE FIVE GREAT CAUSES OF DISUNION AMONG MANKIND.

Of the first, arising from the natural love of existence, which creates the necessity to obtain food and the other necessaries of life.

Each animal is impelled by its nature, to prefer its own existence to that of all other animals, and hence the universal contest for food, where it is not found in considerable abundance. If man cannot devise the means by which a full supply of food, and of all the other necessaries of life, shall be obtained for all as they come into existence, then it is, indeed, a hopeless task to anticipate any state of life in which contest, vice, and misery shall not predominate, and compel the human race to experience an ever-changing wretchedness. It must be admitted that during all the past even to the present hour, this has been the condition of man. There is in no country, of which we have authentic and full information, any people living without a contest for food and the other necessaries of life.

The question is, however, whether this condition of life be longer necessary, from deficient powers of production, or, if not necessary from deficient powers of production, whether it be better that man should supply his wants by national and individual contest and competition, or by an intellectual organization of society, that shall render contest and competition unnecessary; and whether there be something in the nature of man, which renders it impossible to train him to be sufficiently intellectual to understand his own interest, and to promote his own happiness by living in love and charity, or union with his fellows, and not in contest and competition with them?

These are questions of the highest importance to the human race, and require all the attention that the mind can give, to have them honestly investigated and truly answered.

And first let us enquire whether contest and competition be longer necessary among mankind, from deficient powers of production, not only to supply food for superabundance,

but also to provide a full supply, at all times, of the best of every thing for human nature. For it ought to be admitted, that until the latter condition can be attained, an animal cause, though not an intellectual one, will remain for contest and competition in the affairs of men.

We shall attempt to investigate this subject. Great Britain and Ireland may be considered to possess an average soil and climate, as compared with all other inhabited countries, and not more than a fair average. In these islands one hundred years ago, an increase of population was deemed, a sure sign of increasing national prosperity; there where, therefore, no artificial checks to an increase of the people. The court, the titles, and the wealthy among the middle classes, of which there was then a greater proportion, compared with the whole population, than in any other country, lived in splendor and luxury; and the producing classes, by moderate and healthy labour, enjoyed, when industrious and careful, a plentiful supply of agricultural productions and of home-made garments, although they had not the luxuries of tea, coffee, and sugar, and of a variety of slight wearing apparel. They also lived more in the country, and, if they did not possess large buildings in town, they had cottages and gardens which contributed more to their health and comfort. The poor rates were then much less than at present, compared with the increase of the population; and poverty was not so abject and destitute as it frequently is now, among the manufacturing and laborious classes; nor was crime so generally diffused throughout society. But within the last century, the greatest increase has been given to the power of production per individual, that has occurred in the human race: a revolution, in fact, which places at our disposal the means of changing for the better the condition of mankind; exceeding all the revolutions put together from the beginning of time, as known to us, up to the present hour.

The change from the mere savage to the hunting state, with the artificial aid of clubs, spears, bows, and arrows, was great. The next advance to the rearing and tending of flocks and herds of domesticated animals, was considerable. The third step, arising from the inventions of the spade and plough, to the regular cultivation of the soil, was still more important. The fourth, arising from the invention of rude manufactures, of the most useful metals, and the consequent commerce in these manufactures, and in the minerals, and agricultural productions, was also important in the progress

of civilization, more particularly as leading the way to a more general and friendly intercourse between different and distant nations.

But the next and last advance in the sciences and arts, which has led to what may be called the new manufacturing system, produced chiefly by the discoveries lately made in mechanism and chemistry, has created a power to aid man in his productions, which entirely alters his position in society: and which, whenever the full extent of this newly acquired power shall be known, will develop the means by which the moral and intellectual qualities of human nature, shall become predominant in every individual, while the mere animal propensities will be subservient to them, and obtain only their due proportion in every character. These new powers of production are an increase to those possessed one hundred years ago, by the British and Irish populations, probably as eighty to one, some calculations make the increase as a hundred to one. That is, the British population produce now one hundred times as much, including their whole productions, as they did one hundred years ago. It is not intended to be said, that there are a hundred times as much of every separate production brought into existence now as then; for there is less produced now of some articles than there was then; and of some which were produced at that period, little, or perhaps, in some cases, none is required, and, therefore, little or none is produced. But taking the whole together, if there be not eighty or a hundred times as much, no one who duly considers this subject, and will take the pains to collect the data, through all the branches of British industry, can doubt that the increase greatly exceeds forty to one. It is not intended to be stated that the productions of agriculture have increased in this proportion. Fortunately, our natural wants do not increase with the increase of our powers of production; the British and Irish cannot eat or wear, beneficially, more individually now, than they did one hundred years ago. Therefore, there is not a great deal more of the *necessaries* of life produced now, in proportion to the population, than there was a hundred years ago, and solely because there is not a beneficial demand for them. But the common necessaries of life, one hundred years ago, required for their production two-thirds of the whole adult population of these Isles, while one-third is now, more than sufficient to produce much more, under all the disadvantages of the present system.

If more agricultural produce were required under the pre-

sent system, it would be easily obtained in great abundance, through the labour of the unemployed or half employed British and Irish peasantry. But were these persons so employed in judicious spade-husbandry in England and Ireland, the annual production would so much exceed the demand, that no profit could be obtained by the sale of it, and the incomes of the land owners and clergy would be reduced to nothing; therefore, it is they are not so employed. Taking then the increase of the powers of production in the British Isles in the last hundred years, at but half its probable amount, or at forty to one, instead of eighty or a hundred to one, which is nearer the truth, the population of England and Ireland will be found to possess sufficient powers of production to create food and the other necessaries of life to an excess, without contest or competition; and that even although no further addition should be made to their productive powers, by further inventions, improvements, and discoveries, yet it is known that inventions, improvements, and discoveries are going forward in a continually increasing ratio; for one improvement suggests another, and there seems to be no assignable limit to their progress.

But, limiting inventions and improvements to those already secured to society, and rating them at forty to one, instead of eighty or a hundred to one, surely if the population of these countries one hundred years ago, unaided by these scientific or artificial assistants, could support the luxury of the court, of the aristocracy, and of the wealthy among the middle classes, who are perhaps still more luxurious, and at the same time procure a subsistence for themselves, and that through individual competition only, they may now, when their power has been increased forty or a hundred fold, form new arrangements to produce sufficient not only of food and the other necessaries of life, without contest or competition, but sufficient to supply the whole population of these islands, at all times, with a superfluity of the best of every thing for human nature; and that too until the present population shall be increased ten-fold, probably twenty-fold: for it is not possible yet to assign limits to the earth's productions, or to man's increase in knowledge.

It is, then, easy to perceive, that by a rational arrangement of society the present powers of production in Great Britain and Ireland, would be made, without any addition to them, to provide a full supply of the best of every thing for

human nature, although the numbers were greatly increased; seeing that the means of such farther supply will increase with every increase of numbers. America possesses land as abundantly as Great Britain has acquired mechanical and chemical power; and she is, therefore, still more independent of external supplies.

Let us, then, enquire what is the best of every thing for human nature? which ought to be the first knowledge that every human being should acquire.

An enquiry what is the best of every thing for human nature, and whether that which is the best varies and increases with the progress of society, in discoveries, improvements, and inventions.

The best of every thing for human nature comprehends—

First, A good organization, physical, mental, and moral.

Secondly, Whatever is necessary to keep that organization in the best state of health. This includes a variety of important considerations.

Thirdly, An education which shall train and cultivate the physical, mental, and moral powers, from infancy, in the best manner.

Fourthly, The means and inclination to promote continually the happiness of our fellow-beings, as far as our power can be made to extend; and also to assist in increasing, as far as practicable, the comfort and happiness of all that has life.

Fifthly, The means and inclination to increase continually our stock of useful and valuable knowledge.

Sixthly, The means of enjoying the best society which we know, and more particularly the power of associating at pleasure with those for whom we have the highest regard and greatest affection.

Seventhly, The means to remove at pleasure from one district to another.

Eighthly, A release from all superstitious and supernatural notions and fears, including all fear of death.

Ninthly, To live in a society so constituted that all may, at all times, express, without giving offence, whatever they think and feel.

And, lastly, A state of society in which all its institutions and arrangements shall be in accordance with the unchanging laws of our nature.

The best of every thing for man is probably comprised in

the foregoing enumeration; we shall examine each of these conditions of happiness separately.

OF HAVING A GOOD MENTAL, MORAL, AND PHYSICAL ORGANIZATION.

It is obvious that "a sound mind in a healthy body," or, in other words, a constitution of body and mind, in which all the organs are perfect, and in due proportion to each other, is necessary for the happiness of human nature. The present state of society is not calculated to aid us in acquiring this essential ingredient for our happiness. Almost the whole of the present arrangements in all countries have been formed regardless of this important consideration. The division of society into families, into religious sects, into political parties, into various classes, into separate and distinct nations, are all opposed to it, inasmuch as they prevent intermarriage, being so many circles of exclusion, which divide, unnecessarily and injuriously, man from man, and nation from nation. The present notions of virtue and vice, originating in an ignorance of our nature and its laws, prevent any general attention to the improvement of this ground-work or foundation for all excellence and happiness in the human character. Experience has taught that the breed of many animals may be essentially improved by an observation and application of the general laws of animal nature.

So might it be with the human race, and so it will be as soon as the wretched prejudices which now keep men in bondage and ignorance of their happiness shall be removed. There is no reason why the science of human character before birth, should not be taught in our seminaries of learning, as one of the most important, in reference to the excellence and happiness of all future generations.

As we advance in these interesting subjects, it will be discovered that it is now practicable to make new arrangements for society, that shall afford facility for increasing our knowledge and promoting our practice in the science of improving the physical, mental, and moral constitution, or organization of human nature. Upon this important matter we shall enlarge when the subject of intercourse between the sexes, and marriage shall come under our consideration.

We conclude, however, that no one will dispute the point, that it is desirable, if it be practicable, to have our physical, mental and moral, organization as perfect as human know-

ledge can form it; and that, to make a regular progress in this knowledge, it is requisite to remove the ignorance or prejudice which now exists upon all subjects connected with our physical formation previous to birth, and to enlighten the public as to the importance of this subject as a popular and universal study, which is seldom prosecuted or understood.

OF THAT WHICH IS NECESSARY TO KEEP US IN THE BEST STATE OF HEALTH, INCLUDING A VARIETY OF IMPORTANT CONSIDERATIONS.

This includes first, a proper supply of food, the most suitable to the preservation of all the organs, in the best state for exercise and enjoyment, or in other words such a supply of the most wholesome viands, as will be the point of temperance for the individual; it being probable that the quantity which may be supposed sufficient to renew the waste of life, occasioned by the actions of the organs, and not enough to impede the regular action of any of them, may differ, in some slight degree, in all individuals. Now the quality and variety of food with the quantity which is *the best* for each individual, can be ascertained, only by an attention and experience, which the existing arrangements of society are not calculated to afford to any portion of the human race. The present system of society, in the civilized world, is formed to direct the attention of all the wealthy to the attainment and use of the most scarce, expensive meats and drinks; and the poor or producing class to the cheapest, without regard, except in a very slight degree, to the effect which either the cheap or the expensive food may have upon the organs of the body and mind, about which, indeed, the great mass of mankind have very little accurate knowledge. It is probable, however, that the food which is the most abundant, and which can be obtained with comparatively little labour, and is, therefore, the cheapest, is the best suited to the constitution of human nature, inasmuch as we usually see those classes, who life chiefly on what are termed the necessaries of life, the most robust and healthy, when their employments are not too severe, or followed in deliterious atmospheres, or requiring sedentary habits.

That many luxuries in meats and drinks, which are ardently sought after by the wealthy, are destructive to their health of body and mind, all physicians as well as all intel-

ligent persons who have direeted their attention to the subject readily admit. The weakness which induces men to consume injurious meats and drinks, merely because they are rare, or for the momentary gratification of appetite, is one of the many evils to which a surplus wealth, under the individual system, gives rise. Often have I seen at the tables of the rich, expensive dishes of food eagerly sought after on account of their scarcity or costly cooking, while at the same time, it would have been far better for the providers and guests, to have given many times their original price to have them removed, and, in their place to have had a simple easily prepared repast, which would not have cost one-twentieth as much as the other. In many such cases, all the parties present readily admit these truths, yet such is the existing wretched state of society, that even the few who perceive these evils, cannot avoid them, without putting themselves, in a great degree, out of the society in which they have been accustomed to live. When other arrangements for society shall be formed, then a proper attention may be given to this important branch of human knowledge; and thence a very large share of happiness, as yet little thought of and less known, is likely to arise.

It may, however, be stated, without fear or contradiction from reflecting minds, whose attention has been directed to the subject, that in Great Britain the best food for man may be obtained for all in perpetual full supply, from a small part of the soil and at a small part of the expence, which are employed to obtain the present supply of food for the British population; out which, it is probable, few or none obtain that which is the best for them. It is probable, that under the arrangements formed in accordance with the laws of our nature, one tenth of the soil now under cultivation in Great Britain and Ireland, would more than furnish a full supply of the best food for all, and that the labour requisite for its production would, if foreign luxuries were excluded, be diminished in a somewhat similar proportion. In what has been said it is not intended that the real enjoyment of eating or drinking should be diminished, on the contrary, were we supplied with the most wholesome food, in proper quantities and taken at proper times, it is believed that the pleasure of such meals would greatly exceed, upon the average of life, any gratification which is now experienced by those who imagine they are in circumstances the most calculated to enable them to indulge their appetites. Speaking from my own experience, I have

always found my enjoyment from taking food to be the greatest when I lived upon simple and plain meats and drinks, and allowed a sufficient period before each meal for the preceeding one to have digested. The uniform effect was to put both body and mind in the best state for exercise and enjoyment. Having tried many experiments upon this subject, I may state that few are aware how much the physical powers and mental faculties may be strengthened or weakened by diet. This is a subject which well deserves the attention of all, but little or no progress can be made in it while the existing organization and notions of society continue, for custom and more particularly the fashion of the day, directs in this as well as in all the other important concerns of life. The enquiry at present is not what is the best (that is, what will contribute most to happiness) but what is the fancy of the hour, or what will distinguish us the most from those who have less wealth than ourselves. There is some difficulty in deciding the order of the succeding requisites for health, and this difficulty arises from the ignorant and artificial state, in which society has hitherto been found, in every part of the world. After food the next requisite to secure health is, perhaps,

REGULAR PHYSICAL AND MENTAL EXERCISE.

Without a due exercise of all our organs physical, mental, and moral, the full extent of health and enjoyment cannot be obtained. The present organization of society is, in this respect, as in almost every other, opposed to the established laws of our nature and consequently most unfavourable to health and enjoyment. Attention to the permanent laws of human nature, will certainly lead us to the conclusion, that *temperance* in all things is the perfection of human conduct, and that it will the most rapidly lead us onwards towards the attainment of every excellence.

The present arrangement of society induce some classes to take so little physical exercise as to keep almost all their physical organs in a continual state of disease, while in many cases, some of their mental faculties are so much over-exerted, that very unpleasant sensations arise, originating nervous and other nameless complaints ; other classes again are compelled to over-exert their physical powers, so as to produce disease from an excess of bodily labour, while their mental faculties are never exercised, for want of time and efficient arrangements in society for training them to mental

exercises. By this partial developement of the human powers,—by this want of a due exercise of all the organs which nature has given us, man loses, to a great extent, the use, the benefit, and the enjoyment of his various powers, when in their best state, and when they could be applied, in the most effective manner, to aid him in the attainment of the most important knowledge, and in the means of applying that knowledge to the most advantage in practice. The human race, by the present division causing an over-exertion of the physical powers to one portion, and an excessive exercise of the mental faculties to another, and the want of both physical and mental exercise in a third portion of its population, destroys, to a very great extent, the advantages which men would otherwise possess over the remainder of the animal race. By thus cultivating a few of the human powers, man becomes but a small fraction of what man might be. He is made to be an inferior animal, while by a cultivation of all his powers, under a different plan of society, he might with the greatest ease, be formed to become a being very superior to what he now is ;—a being full of animal spirits, mental, intellectual, and moral feelings of a much higher order, than can be found in the present race of men ; for they are unnatural creatures with a few faculties disproportionably cultivated, instead of men with all the faculties belonging to their nature, properly trained and fully brought out : then one faculty would assist the others, and thereby destroy prejudice and error, and elicit truth in all its pure simplicity and excellence. It would besides enable all to put their ideas into practice, as well as to conceive them mentally. By an arrangement of this nature, man would speedily become independent of the grosser materials, requisite for the support of his existence. These would be annually brought forth, without any unpleasant labour or injurious anxiety, under arrangements similar, in order and regularity, to the change of the seasons, and the alternation of day and night. To provide the necessaries of life under such arrangements, in which the faculties of all, would be the most beneficially cultivated and brought into action, for the benefit of each and the advantage of all, would require but a portion of the exercise requsite for health, and aided by scientific improvements, always advancing towards greater perfection, it might with ease be made an amusement and gratification for all. Time would thus be acquired, for each to promote knowledge according to his peculiar faculties and inclinations, and to

try endless experiments in mechanics, chemistry, and all the other sciences; and to improve every art that might contribute to the happiness of our nature, thus advanced in physical, mental, and moral endowments. The varied exercise of these varied faculties, all duly cultivated and employed, would create a source of never-cloying happiness, that few of the present generation can imagine, but which would arise by the change of system now recommended, as certainly as exercise gives health, or as a due cultivation of all our powers physical, moral, and mental, enlarges the sphere of our usefulness and increases the means of our enjoyment. I, therefore, conclude this division of my subject, by stating that a due exercise of all our organs physical, mental, and moral, is absolutely necessary to produce the best state of health, as well as the highest enjoyment that man can receive.

After food and exercise, the next requisite to health of body and mind, is, perhaps, the possession of the means to enable us to enjoy what we consider the best society, or the power to associate frequently with those, whom our individual faculties and propensities induce us the most to esteem and love; but this subject I intend to treat of in a subsequent discourse. Dress may next be considered, with reference to health and enjoyment.

In regard to dress, which now occupies so large a portion of the time, labour, and capital of the world, the present generation, as it appears to me, has many prejudices to overcome; much that it would be most useful for it to unlearn. To form any thing like a sound judgement on this subject, it is requisite we should be acquainted with the general costumes of the various tribes and nations now inhabiting the earth, as well as those worn by their ancestors; that we should know something of the advantages and disadvantages of each of those now in use, and the motives which induced the moderns to exchange the dress of our ancestors for those which they have adopted. We ought also to know the effects produced upon our bodies *directly*, and of course upon our minds *indirectly*, by the various materials used for dress, and by the different quantities of each material, which is or may be used under the various temperatures of our continually changing atmosphere; in addition to these *physical* considerations we ought to ascertain the *moral* effects which dress produces in society, for it is obvious that covering of the body has a considerable influence,

for good or evil, on the physical, mental, and moral organs of our frame.

These are the qualifications among others, which we ought to possess before we can determine what is the best dress for men, in the various climates and under the varied circumstances in which they may exist. Who, in the present day, possesses these qualifications? Who is sufficiently prepared to discuss this subject now, without *prejudice* and with the *pre-requisites* which the subject demands? Not one; and yet the most ignorant and unprepared for the task, are now occupied or, occupy themselves, in all countries, in devising the forms of the garments, and in choosing the materials of which they shall be made. Is it then surprising that every kind of error and absurdity should be exhibited, in the dress of the nations of the world, or that none should be found perfect? My own information, is greatly too limited to fix with precision, on the best covering for human beings, in various climates and under varied circumstances in the same climate; but by induction from those facts, which time has elicited upon this subject, we may perhaps make some approximation towards truth and open the way for the trial of experiments, which may enable our decendants to enjoy the benefits of them. The prejudice and habits of the present adult population, are much in the way of our progress, and it is doubtful whether, on this subject, and many others, we must not look to our children to shew us proper or rational examples of conduct.

The object to be attained by dress appears to be *health, utility, comfort,* and *appearance*: and a costume of material and form which but unites these objects ought to be preferred and adopted.

Dress in various parts of the world is now made of skins, (with the fur, hair, or wool upon them) of leather, wool, flax, and hemp; of cotton, silk, and of the bark of trees, grass, and other vegetable substances. All these have propably, different powers of transmitting heat and moisture from and to the body, but in what degree they differ in these respects from each other is not perhaps accurately known, by the most experienced chemist; or, if this be known, it is not yet ascertained, to what extent the health of man is promoted by intercepting, by artificial barriers, the natural heat and moisture to and from the body.

Different nations and people vary their practice, with regard to dress, as much as in any other of their customs,

and the different classes in the same country, are as much opposed to each other in their costume, as in their habits of thinking and acting. Nor is it always those who live in the colder climates that use the warmer clothing. Some of the Indian tribes, on the upper ridge of the rocky mountains in North America, were found by Lewis and Clarke, to wear only a loose skin thrown over their shoulders, with moccasins to cover the legs and feet. Children in the highlands of Scotland, and in some parts of Ireland, frequently go, even in cold weather, through choice, as well as from necessity, for hours together in the morning, entirely unclothed, and they are generally robust and healthy. Nor is it at all correct to say that the weakest die off in training, for in both these districts the children reared are more numerous per family than among the more wealthy, or better and warmer clad, in the same countries. There are, however, as yet, no satisfactory experiments to ascertain what degree of covering contributes most health. In the present practice of the world, there is such a random mixture of proceedings in habits and customs relative to food, clothing, exercise, employment, habitation, furniture, and many other matters, that no certain conclusion can be drawn from any of these singly, relative to their individual effect upon health. It is only in a very improved and a very difficult organized society, that any satisfactory experiments can be made. One thing, alone, perhaps, is certain with regard to dress, which is, that it is artificial, and much less necessary for health, utility, comfort, and virtuous or rational feelings, than ordinary minds have ever been taught to imagine.

As my object is, if possible, to elicit truth upon every subject connected with the permanent happiness of human race, I shall endeavour to investigate each to first principles, and to compare the results with our new standard of truth, to ascertain their consistency. It is obvious from the manner of our birth, that our early parents were without clothing, and from the practice of many tribes and of individuals, in most nations, that dress is not an absolute necessary of life; and it may well be doubted, if other habits and notions had uot been introduced, whether the fashion of wearing so many coverings, has not been detrimental to our physical, mental, and moral powers. Those who are accustomed to be lightly clad from infancy, in cold climates, feel as warm as those who have been accustomed to warm clothing from their birth, in much warmer latitudes; and they can bear, without inconvenience, greater and more sudden change of tempe-

rature than the latter. Facts are wanting to determine, to what degree of heat or cold human nature can be subjected, without inconvenience, unaided by any covering.

It is probable, however, all our other habits and customs being in accordance with such a practice, that clothes, except a single light and very pervious garment, might be dispensed with in the torrid and temperate climates, and, perhaps, under proper arrangements in other respects, through many degrees of latitude in the frigid zones. As a general rule it may be stated, that those who are habitually, from infancy, the most clothed in the same temperature, will, under similar circumstances, feel and suffer most from cold or heat. For physiology informs us that nature, when unchecked by artifice, has provided ample means to carry off from the animal body, an excess of heat and moisture; and also to prevent the introduction of these into the body, in too great abundance for health. In consequence, the Indians and Whites, when very lightly clothed, or nearly naked, will be found in the fields, in warm weather, when taking steady full exercise, to be much cooler, and their feelings much more pleasant to themselves than those who are covered with the fashions of the day, when idle in the shade, without any exercise or employment. While, on the contrary, in cold and dry, or even cold and wet weather, the White laborer, who has been always accustomed to be thinly clad, will feel warm and comparatively comfortable; while the luxuriously clothed from infancy will, under the same circumstances, be cold and uncomfortable, and will probably suffer disease from the exposure. It is not likely, that nature would have left the due and proper covering of the human body to future chance, if it had been essential to our existence. It is probable, that the manner in which the population of the civilized parts of the world is now dressed, is an infringement of one of nature's great laws, and that they suffer grievous evils in consequence. These evils are physical, moral and mental: physical, inasmuch as they prevent heat and moisture escaping from our bodies during exercise, or at other times, when nature requires their escape to promote health: also, in *preventing* the action of the external air, in its purity, on our bodies, while *experience* proves such action to be most beneficial and exhilerating, when the habit of exposure has been continued from infancy. The ligatures of dress also retard the free circulation of the fluids, and give them an unnatural direction. Thus the germ is created of many diseases, which otherwise could never

exist, weakening, to a great degree, our bodily constitution, unfitting us for full action, and materially deteriorates the human form.

Mentally, inasmuch as the mind is nourished through the physical organs, and in sickness or in health, usually suffers with them. But the mental faculties are grievously injured, when so much of their best power is directed to invent, manufacture and make up, a never-ending variety of fabrics and forms. After many centuries thus employed, the human intellect is left in a worse state, and less capable of estimating the utility and real advantages and disadvantages of dress, than it was before dress was worn by any of our ancestors. Had the intellect, which has been occupied in devising the most irrational, ungraceful and absurd forms of dress, with which to clothe and deteriorate the human figure, been employed to investigate the laws of our nature, and of Nature in general, and to apply the result of these investigations to improve the condition of the human race, how very different from what we find them, would the inhabitants of the earth be at this day. It is but too true, that the greatest portion of the intellect of civilized man, in time of peace, has been occupied in devising and preparing materials for dresses which injure his constitution, and which, as we shall presently discover, injure his morals also.

It has filled the human race with vanity, envy, jealousy, contention, and many other moral evils. It has directed the attention to the decoration of the external form, instead of fixing it upon the right formation of both the inward and outward qualifications of the mind and body. Thus has the real substance been neglected for the shadow; the interior for the exterior; and the one thing needful for health and happiness, sacrificed for the most senseless combination of the most frivolous notions, well calculated to place men on a level with the monkey and ape. As though no rational intellect existed, the population of the world goes on inventing and changing their covering; they never once ask themselves why or wherefore.

But this is not all. By means of dress, men have discovered an additional means of distinguishing themselves from their fellows. Now, all such distinctions generate pride and vanity in the distinguished, and envy and jealousy in those thus marked for inferiority; and these inferior qualities of our nature lead the respective parties from one step to another, in their dislike of, and separation from, each other, until the feelings of hatred and opposition, which are engen-

dered between them, prepare each for every kind of private contest, and for public warfare.

The evils of this senseless passion for dress on the part of male and female, do not end here. Human happines, to the greatest extent it can be attained for all, ought to be the object of every one and this will be, in consequence, the constant aim of every rational man. To produce the greatest amount of happiness for the greatest number of the human race, labour, and time, and health are the chief requisites, when employed under the direction of sufficient intelligence. Now a large portion of the labour, time, and health, of a considerable number of the population in all civilized countries, is sacrificed solely to the production of the most useless and injurious garments, or childish ornaments for dress. The men, women, and children engaged in these manufactures are, very generally, compelled to live in confined, unwholesome, apartments surrounded by effluvia injurious to health, often by noise, and other discomforts of various kinds, by which disease is generated, their lives shortened, and their existence rendered monotonous, machinelike, and miserable. Their time and attention are so wholly engrossed in bringing forward these worse than useless productions, that no opportunity is afforded them for the cultivation of any of their rational faculties, or moral feelings, while it is only by the cultivation of these powers of our nature, among the great mass of the people, in all countries, that any reasonable being, will ever expect to effect any important permanent change for the better, in the condition of any class or portion of the human race. Man never can be permanently and *partially* benefitted; all must be equally enlightened and well trained, strife and all manner of evil will prevail, as at present and heretofore; so long, therefore, as imagination or fashion, perpetually changing, shall influence any people or nation in their dress, so long will that population be slaves, under the character of oppressors or oppressed, to almost every kind of weakness, of vice, and consequent misery.

It is extremely probable that the inhabitants of the British Isles, have erred in this respect more than any other people, although their descendants, the modern Americans, are fast following their example.

Could an accurate calculation be obtained it would, probably, be found that the capital, skill, labour, and time, which are now employed to produce articles, and what are called ornaments of dress and food, which are either useless,

or much more frequently positively injurious, not only to the body and mind of the producers, but equally to the body and mind of the wearers or consumers, would, if rightly directed, be found sufficient to furnish the whole population of Europe and America with a full supply of the best of every thing for their health, for their intellectual and moral improvement, and for the regular enjoyment of all the faculties of our nature; a supply, in short, that would render the population of Europe and America and their posterity wholly independent, and free them from the fear of want of the necessaries of life, or of anything requisite for their real good and advantage.

But it will be said, admitting this reasoning to be true, to its full extent, can we, who have been trained from infancy, in the indulgence of the love which we have been taught to have for dress, now give up our long established practice, and think and act as those may do who shall be brought up from infancy, in other superior principles, and in better habits? No! no such extent of improvement can be rationally expected to take place in the present generation, nor is it practicable owing to our previous habits; but it is presumed that a sufficient number of the most intellectual and rational part of the present generation, will discover the gross folly of devoting such an enormous portion of the time, talent, and capital of society, to encourage this frivolous vice of weak minds, when those valuable powers might be so much more beneficially occupied for the public good, and that they will consider what materials and forms for dress will contribute most to the health, comfort, utility, and appearance of the different ages and clases of the wearers, and then adopt uniform costumes, accordingly, so that the thousands of miserable beings, men, women, and children, employed in the manufactures of useless dress, be diminished from their present unhealthy, and heartless, and useless occupation, and be permitted to produce their fair share of every thing for themselves and others. No one, perhaps, is in a condition to estimate the enormous amount of good, which this simple change would effect for mankind, and yet, is there, in reality, one human being who would not be at once benefitted by it to an incalculable extent?

The next considerable object relative to health, which claims notice, is our habitation. Now to understand what is the best habitation for human nature, in this stage of its existence, requires again a knowledge more extensive and

accurate than any of us have yet been in a condition to acquire. This subject, like the others which have been under our investigation, requires to be considered in reference to the laws of our nature, and in reference, also, to its connection with each of the other arrangements, which are necessary to enable all to have the best of every thing.

For these purposes, it is obvious, that every adult should have the greatest share of personal freedom, that is compatible with the same freedom to others. Now it is an essential part of personal freedom to have the choice of privacy or society, as the state of our minds may render the one or the other more desirable It is also true that different constitution require different temperatures to keep them in the best state of health, and, therefore, each ought to have the power of varying the temperature of his apartments at his pleasure.

To obtain both these important requisites relative to health and enjoyment, it will be found, perhaps, most beneficial in practice, that each adult, whether male or female, should have two apartments, the one for a dormitory and the other for a sitting room, and that they should be heated, cooled, and ventilated upon the principles lately introduced by men of science, by which almost any temperature of a pure atmosphere might be obtained at the pleasure of the individual to suit the state of his health and feelings. These apartments should be sufficiently large to give full accomodations for the private convenience of each adult individual, and of such dimensions as would not offend the eye of those skilled in correct proportions. Indeed, to give to each individual the best of every thing, it will be found absolutely necessary to allow every adult, male or female, two such apartments, to be under their own immediate care and direction, and into which no one should enter, but at the pleasure of the occupant. All the personal accomodations beneficial for each adult to possess, might be kept in these rooms, which should be clean, always in order, neatly arranged, and thus preserved at the least expense of lobour to all.

There would be no difficulty, also, in introducing into them water and gas light, in a manner quite convenient for the use of the parties occupying them. These private apartments should be furnished with every requisite for health; simplicity, and neatness should be observed, and every thing like ornament, except the superior ornament of good proportion, should be studiously avoided.

Let every other ornament but this be relinquished by the individuals, and bestowed only for public and general purposes, and not for these to any great extent, till all our fellow beings shall have arrangements formed to enable them to possess and enjoy the best of every thing for our nature. These apartments should be so placed and arranged as to give, as nearly as possible, similar or equal advantages to all; that motives to jealousy, or to envy and competition, might be removed.

We have now taken a general view of the chief requisites immediately connected with health, under the head of food, exercise, dress, and habitation, reserving social intercourse, another essential requisite to health, to a subsequent discourse. Now, with the artificial aids to manual labour, already derived through experience from science and the arts, and which experience is increasing in a continually increasing ratio, there would be no difficulty, if knowledge were more diffused, and the moral feelings rightly cultivated, in obtaining these requisites to health for every one under different arrangements, that would give satisfaction and pleasure to all, without the slightest inconvenience to any. This subject will be further considered in a subsequent Lecture.

LECTURE XII.

OF HAVING THE PHYSICAL, MORAL, AND MENTAL FACULTIES TRAINED AND CULTIVATED FROM INFANCY IN THE BEST MANNER.

When duly considered in its full extent, the subject upon which we are now about to enter, is one of greater magnitude and importance that all subjects that can engage our attention. In fact, the power of educating the rising generations, when that power shall be duly comprehended, will be discovered to involve the means of *inflicting misery on man*, or of *securing happiness to the human race*.

The first principles of the science of education are very imperfectly known, nor are there any who have yet been taught to be competent to educate. The best of modern instructors are but little acquainted with what they undertake. The teachers have yet to be taught the true principles and practice of training the young of the human race. Yet it is a science which all ought to acquire, for all are most deeply interested in the character which shall be given to each individual; seeing that even one male or female is competent, in some circumstances, to inflict misery on millions, or to diffuse happiness to an equal number. Whenever this science shall be thoroughly known and properly practised, the miseries of mankind will soon diminish to a very limited amount. Although I have seen and studied the practice of the best seminaries in Europe, and have had the experience of directing schools for all ages upon a some-

what extensive scale with acknowledged comparative success ; and, although I have endeavoured to collect the experience of others from all quarters likely to afford me useful information, yet I am conscious it is not in my power to do more than point out the course which others, better prepared for the arduous task, may hereafter pursue. Certain however I am, that no single individual, or perhaps no half-dozen of the best trained individuals of the present day, are properly prepared to educate the young, with justice either to them as individuals, or to the nation, which must derive benefit or experience injury by the conduct of each of its members. There can be no truth more certain, than that the welfare and happiness of any people depend entirely upon their education. The public good, therefore, depending upon the education of all ; all ought to be educated under the direction of the public.

Let us now endeavour to ascertain the principles of the Science of Education ; and to enable us to discover them, it will be necessary to recur to the standard of truth, explained at the commencement of these discourses.

To well train and educate any being, it is, in the first place, requisite to be well informed as to the real nature of the being ; that we may not vainly attempt to pursue an object which Nature intended never should be accomplished. To well educate man then we must first accurately ascertain what his nature really is. Our senses, as we have previously explained, inform us, that Human Nature is a complicated compound, determined in part by a certain arrangement of circumstances *before* its birth, and in part by effects produced upon it *after* its birth by another set of circumstances, which happen to exist around it at birth and during its increase towards maturity. Now, the first of these sets of circumstances are beyond the controul of each individual, and the second, also, until several years after the birth of the individual. This appears, by the testimony of all well ascertained facts, to have been the character of human nature from the beginning to the present hour ; and it is likely, for any thing known to the contrary, ever to remain so.

It next appears, by the admission of all intelligent persons, as formerly stated, that human nature, at birth, is a compound of animal propensities, of intellectual faculties, and of moral qualities ; and that these propensities, faculties, and qualities, are combined in somewhat different proportions in each individual ; and hence the means by which

one person of the human race is readily distinguished from all others.

It is also admitted, by the reflecting and intelligent in all countries, that man had no will or controul of any kind in the original formation of his nature; and that no individual has ever had, or is likely to have, any will or controul whatever in the formation of himself, or in the particular compound of propensities, faculties, and qualities, which he received or inherited at his birth. These persons also admit, that no individual of the human race has yet had any will or controul, of the slightest nature, in deciding upon the *geographical* position of his birth, or to determine who should be his *parents* or early preceptors, or to what great circle of *religion*, or what particular *sect* of it, or to what *class* or *party* they should belong; or to decide what *language* he should be taught.

It is upon these grand and universal first principles of our nature—principles which never change in any place or at any time—that we shall found our recommendations for its early and general training and education.

Now, it will be obvious to every rational mind, that any system of training or instruction which presupposes the individual to be culpable in any degree for the general propensities, faculties, and qualities, of human nature, or for the peculiar combination of them, as they may be possessed by the individual, must be fundamentally wrong, and, therefore, the practice of any such system never can be successful in well training human nature. All punishment, therefore, is unjust to the individual, and will always prove to be an ignorant and utterly inadequate mode of calling forth the superior qualities of the human race.

Human nature, in its early years, is to as great a degree passive, as intelligence or a knowledge of our nature requires to form it, by kindness and reason, to take any mould which it ought to take, or which is not contrary to its nature.

We discover, then, that the right education of human nature should be always under the direction of kindness and reason, guided by accurate knowledge; and never, on any account, ought it to be under the direction of anger or passion, or subjected to the infliction of punishment of any kind.

No truth can be more certain, than that punishments and anger are instruments of ignorance; and that kindness and reason are instruments of intelligence in the training of human nature.

Men have, heretofore, erred egregiously, and wasted time and talent in imagining what human nature *ought to be*, according to their conception of it; and they have thus directed the public attention out of its proper course; they have, in consequence, led the imagination into endless wilds of fancy and fiction, and have created innumerable prejudices, and produced all kinds of popular error and evil; while if the most common and universal facts had been noticed and duly considered, they would have led to the most valuable knowledge relative to our nature, and to the best means of training it from infancy.

In consequence of this fatal error, the laws, institutions, and the whole organization of social life, have been formed on a false basis, and the whole fabric is unsound. It becomes absolutely necessary, for the further advance and security of society, that another foundation should now be laid, and that a general organization of the social system should be effected; but in strict conformity with the never-changing laws of nature, and in strict unison with what experience has now demonstrated *our nature to be*.

Upon these grounds we proceed to investigate what other principles, except those of kindness and reason, ought to direct in the education of the rising generation; and the inquiry first in order is, perhaps, what are the propensities, faculties, and qualities of our nature, which require culture and direction, and in what order ought they to receive attention?

The principal propensities of human nature are similar to the general propensities of animal nature, and may be said to consist in a desire to support, defend, and propagate itself. The intellectual faculties may be said to consist in the perception of our sensation, and in the powers we possess to compare these sensations with each other, and to draw conclusions from such comparison.

The moral qualities may be said to consist in feelings of kindness and benevolence to all mankind; in a desire to do justice to every individual of the human race, and in being merciful to all animal life. Hitherto the *propensities* have been first cultivated, then the *intellectual* faculties, and lastly the *moral* qualities, and ALL of them have had a very erroneous direction given to them.

It has been seen that human nature is, at all times, in all countries, most materially influenced by the external circumstances which are permitted to surround it, and more especially by those which surround it in infancy, childhood,

and youth. It is *these circumstances which train and educate human nature, and it is in the right arrangement and disposal of these circumstances that we can alone expect to find the means of a right education.*

As all have yet been misinstructed in their notions of human nature, children have been mistrained and mistreated from infancy, by all parents and servants. They have been treated as though they were animals, having the will and power to feel and think just as they are commanded to do. In consequence, almost every word and tone of voice which they hear, and almost every action which they see, are calculated to mislead them; to force error into their minds; to injure their dispositions; to teach them wrong habits—bad manners; to destroy their judgments; to render their mental faculties not only useless but pernicious, and thus effectually to make them irrational beings.

It is in this manner that the whole human race, generation after generation, has been forced to become irrational; it is thus that nations go to war with each other, to obtain a little uncertain good, at the expense of a great certain evil; that man sets all his faculties to work to endeavour to obtain by individual contest and competition, a little benefit, and that little with much risk and hazard, while by the most simple *rational* proceedings, all might acquire and possess in full security much more than a few of the most successful can ever obtain and *retain* by *contest.*

All the circumstances, therefore, which are now permitted to surround children, must be changed before they can be well educated, physically, mentally, and morally. They must also be spoken to in a different tone and manner from their birth; and a totally different spirit must pervade the actions of all who surround them. Their education should be commenced from birth by training or forming their dispositions, habits, and common practices, and not by any formal precept, but by a manner that will gain the love and confidence of the infant, while it most effectually prevents it, in a way pleasing and forcible, from going one step astray out of the right course to become kind and rational. Anger or irritation will never be exhibited to him or before him: anger and irritation have nothing to do in the training and education of a being intended to be rational. To do him common justice, in the early formation of his character, he ought not to hear or see any thing irrational in the proceedings of those appointed to instruct him, or of any of his fellow beings; he should see around him the best examples, only, of every description.

The *physical*, *mental*, and *moral* powers should be *equally* attended to from birth; but in all cases the moral feelings require superior attention in infancy and childhood, while the habits are taking deep root, and while the animal propensities are the most easily controuled, and the mental faculties the most easity directed to their proper course. It is by not attending to this order of our nature that one of the greatest errors in education has been committed. A child, at a very early age, may be truly made a very moral being; and afterwards it will be equally easy, and a very pleasant occupation, to make him an intelligent and rational being also. These great points, in the formation of his character, may be effectually secured, long before some of his animal propensities have gained any counteracting strength; and if he shall not be formed to be moral and intellectual, before the sexual appetites acquire the ascendancy, it will be much more difficult to form a well-constituted mind with right moral feelings afterwards. No one at present appears to be in any degree aware of the extent of the infant powers, when rightly trained and directed: they will be found to be a mine of inestimable treasure, heretofore closed up and unknown to man. But it can never be opened and brought into every-day use under the treatment it has hitherto experienced. Children must not be witnesses of the irrational conduct in others, which now every where abounds; they must never hear the expressions "you must or you must not *think* thus," or "you must or you must not *feel* thus." These expressions, or actions in unison with them, daily and hourly practised by adults around them, are of themselves quite sufficient to make and to keep the human race irrational. Notions which produce such expressions and consequent conduct, will, in general, if persevered in, inevitably retain mankind in the irrational condition in which all our forefathers have been, and in which by far too many of us are at this day.

The moral feelings may be most successfully cultivated from birth through infancy and childhood, and if these feelings shall be rightly directed through that period, the far greater part who are born, may have the best moral foundation deeply fixed in the constitution, by the time they attain their fourth year, and another year of the same undeviating treatment will secure to all the inferior, at birth, a good, general moral character. During the whole of this early period the formation of good habits only claims pre-eminently our attention, that they may form the basis of the

future character: but the physical and intellectual faculties are not by any means to be neglected. Both should be well attended to day by day, for this is the period also, when the foundation of a sound mind and a sound body can be the most easily laid. Proper food, air, dress, exercise, and rest, will be apportioned to the children during these early years, as their constitutions may require. They should be made well acquainted with those objects of nature and art which surround them, and measures should be adopted to have a collection of the most generally useful substances and their compounds, chemical, mechanical, or simply combined in manufactures, that the children may possess an accurate knowledge of facts, by which they may make equally accurate comparisons, and be thus early trained to draw just conclusions from these comparisons It is in this manner, alone, that the judgment can be well formed. Heretofore, in consequence of the total ignorance of some of the most important primary laws of human nature, the *imagination* and *memory* have been most assiduously cultivated at the *expense* of the *judgment*, while at the same time, every means that art or cunning could devise, have been adopted to *injure* and *destroy* the judgment. By judgment I here mean the combined operation of perceiving the facts or data distinctly, of comparing them accurately, and of deducing just conclusions from these comparisons. It is by the imagination and memory having been thus cultivated at the expense of the judgment, that all men have been trained from infancy to become, unperceived to themselves, wholly irrational, and the enormous evils arising from this practice require to be fully developed.

It is owing to this early destruction of the rational faculties, that *priests* are trained, in all countries, to support and defend the peculiar superstitions of the age and country in which they happen to live; although it is extremely contrary to their individual interests, as men, that the physical, intellectual, and moral energies of themselves and the human race should be so deeply injured, their improvement so much retarded, and their happiness, in consequence, so much diminished as they cannot fail to be by being forced to yield to absurd fanciful mummeries, instead of receiving real knowledge, and of being trained to become truly virtuous and moral, and leading a life in strict accordance with their nature.

It is owing to this early destruction of the rational faculties, that the *governing powers* in all countries and in all ages, are

taught to believe that it is more easy and better to keep the mass of the people in ignorance, by the priesthood, than to adopt decisive and certain measures to give them sound knowledge and true morals, and thus improve the real strength and happiness of the nation to an incalculable extent; although, thereby, these governors the most effectually oppose their own individual physical, mental, and moral improvement, and thus loose their own mental liberty to an extent, of which, now, they have no notion, and deprive themselves of an enjoyment, superior in kind and degree, of which now they can have no adequate conception.

It is owing to this early destruction of the rational faculties, that the *aristocracy* of all countries have been, at all times, induced to unite with the priesthood and rulers of the people, to deceive the latter, to keep them in ignorance, and to make them slaves to support their luxury and ambition, while it would have been greatly more beneficial for each individual of these aristocracies, to have been trained in other habits, to have been taught sound knowledge, and to have been made rational beings;—beings whose highest happiness would have been secured by being made a member of one great enlightened aristocracy of all their fellow men, their equals in knowledge and acquirements, all equally endeavouring to promote their happiness,—and whose slaves and servants would be the arts and sciences applied to all domestic and useful purposes, and directed by the young of the human race, up to the age that experience shall prove to be necessary. It is owing to this early destruction of the rational qualities that men can be *trained to war, to murder each other* for the gain or gratification of a few individuals or of one man and woman, or on account of some irrational fanciful notion, which by the unchanging laws of our nature their opponents could not avoid receiving, or to attain possession of some bauble, upon which, when the human race shall be trained to be rational, no one will set any value. And these deadly strifes are carried on by men, who, as individuals, are often the most grievous sufferers in their own persons, heir families, and connections, and who would be benefitted by a cessation of hostilities between man and man, and between nation and nation, in a thouaand ways, to an extent that no one is yet competent to estimate.

It is owing to this early destruction of the rational faculties, that men can be trained to a *profession called Law*, the whole of which is founded on the irrational supposition that man can *think* and *feel* as he pleases, and not as he is compelled

to do by the unalterable laws of his nature, and hence the mind of every lawyer must be trained to be, by his profession, a compound of the most incongruous association of ideas, ultimately creating a mist over his intellectual faculties, through which human nature and society become so distorted to his imagination, that of necessity he must misjudge every case that comes before him; and his ideas of right and wrong, or rather of good and evil, become so involved and perplexed, by the fundamental error of his profession, that he knows not how to separate them, and thus inflicts endless calamities on his fellow-creatures. Yet as an individual of the human race, his own well-being and happiness would be a thousand-fold increased and secured, if no laws existed, and all difference between men regarding property of any kind, were effectually prevented by a rational arrangement of properly-devised circumstances, seeing that all men at all times and in all countries, ever have been, and are likely to continue to be, the characters which the circumstances, permitted to be around them from infancy, form them to be; and this, whether they are formed by these circumstances to be vicious or virtuous, miserable or happy. A benevolent and just arbitration, if differences could ever arise, would then supersede all law.

It is owing to this early destruction of the rational faculties that other men are trained from youth to the profession of medicine, by which the attention of all men is withdrawn from observing what are the causes which have a tendency to produce in themselves health, until their rational decay through old age. Instead of which, it is made the interest of the medical practitioner that disease should increase, and that men should be kept in ignorance relative to the structure and functions of their own organization, and of those things most essential to preserve their health, and to give enjoyment to their existence; for thus only can the physician extract a living out of them. Yet it would be greatly for his advantage, as an individual, that no such profession existed, and that he had been taught useful knowledge, and placed amidst those circumstances in which he could be open and sincere with his fellows, render them services and receive benefits from them in return, without it being necessary or possible for him to assume any mystery to deceive them, they being as conversant as himself with the laws of our nature.

It is owing to this early destruction of the rational faculties, that a class of men exist under the name of bankers,

merchants, and traders, wholesale and retail, who are trained to think it beneficial for them to produce by their labour nothing really advantageous to mankind, but on the contrary to devise the means by which in a circuitous and, to the ignorant, in a mysterious way, they extract as much of the valuable productions of the most laborious and industrious portion of their fellow-creatures, as they possibly can; while it would be infinitely preferable for them, that no such useless, and injurious, and morally deteriorating occupations existed, but on the contrary it would be, beyond all comparison, for their individual interest that they were members of such associations as were rationally employed, in the most effectual manner, in creating a full supply of the best of every thing for all, with superior arrangements by which each individual could enjoy this supply with the least inconvenience or disadvantage to any, and in which there could be no motive to mystery or deception of any kind.

It is owing to this early destruction of the rational faculties that other classes of men are trained to work for all the preceding classes, under the general term of producers, or agriculturists and manufacturers, masters and operatives, or upper and under slaves, who are blindly taught to think it for their interest to employ the full extent of their capital, skill, industry, and ingenuity to produce the greatest possible amount of productions of the first necessity, and therefore, of the most intrinsic value, as well as others of no real value, for the use of all the preceding classes; from whom in return they do not receive the smallest article of real worth, but only the representation of some small part of their own labour, or of some part of their own productions; while it would be beyond all conception, and beyond the estimate of any one for the interest of each of these individuals, that they were engaged with all their fellows in a rational organization of society, to aid in producing their fair share of the best of every thing, in fact in producing a superabundant supply for all, and, in consequence, in reaping the full benefit of their skill, talent, and industry, by enjoying the benefits of the best education, of a due proportion of physical exercise, a fair share of time for farther mental improvement, and for the pleasures of science, literature, and of social intercourse.

It is owing to this early destruction of the mental faculties that another class of beings is formed under the denomination of *literary characters*, who are trained from childhood to

neglect the general use of the physical part of their nature, and to give an unnatural cultivation to some of their mental faculties, and particularly to memory and imagination, by which they become producers of mystical, metaphysical, and imaginative writings, which tend to amuse the imagination, and confound, still more, the previously perplexed reading portion of mankind, thus making all more disposed to dissentions, in consequence of a want of knowledge of the true laws of their nature. Men from generation to generation have been made, by this class, to entertain feelings of disunion and hatred to each other, and contend, even to death, about trifles of less real value than straws; while the learned authors of these evils, greatly to their hurt, have been physically diseased, for want of due bodily exercise, and mentally diseased because a few of their faculties have been over-exercised. Their ideas are ideas of error, being continually at variance with each other; and the practice of mankind, from its perpetual inconsistency, is to them an enigma perfectly inexplicable. All this misery is experienced by this class of our fellow beings, while it would be more for the interest of each of them, individually, that their physical, mental, and moral powers, had been equally and rationally trained; that they had been formed each to be one among their fellows, to produce and enjoy their proportion of a full supply of the best of every thing to all, inasmuch as they would then possess a sound mind in a sound body, and derive due pleasure and satisfaction from all their faculties physical, mental, and moral.

It is owing to this early destruction of the rational faculties that *no fixed or scientific arrangements* are formed to secure the certain acquisition of good habits and kind feelings in every child as he advances from infancy to maturity, instead of allowing habits and feelings to arise either at random or under the direction, generally, of those who are at least competent to give them a beneficial direction, owing to their total ignorance of the real laws of their own nature; while it would be of unspeakable advantage to every member of society, that the most fixed or scientific arrangements were formed, for the training of every young person in such a manner, that, not one bad habit should be formed, or one child grow up with other feelings than those of benevolence and kindness for the whole of his fellow beings, and of merciful feelings for all the animal creation.

It is owing to this early destruction of the rational faculties that the systems of education prevalent throughout the world

are such as teach the signs of things, but not the things themselves; such as teach pronounciation of words and phrases but do not teach to act, such as misinstruct concerning the real powers and faculties of our nature, and so misdirect our best feelings, as to produce evil, continually, instead of good, while it is beyond all expression, for the interest of every individual in society, that these systems should be superseded, and arrangements of an opposite character adopted, in which an accurate knowledge of the things themselves, should be taught at the same time with the signs; in which our moral feelings shall be early carefully cultivated and rightly directed; in which the laws of our nature shall be early explained and rendered distinct to each mind by examples and practice; in which all the powers, and faculties, and feelings of our nature, shall be duly cultivated and regularly exercised; and in which, in short, the effectual measures, which nature points out when we attend to the facts which she perpetually discloses, shall be adopted at once to form man into that rational and superior being, which by his faculties he is evidently intended, at some period, to become.

It is owing to this early destruction of the rational faculties, that the human race has been instructed to worship *the primary cause of all things* by flattering words, umeaning forms, and childish ceremonies, that would disgust any superior creating power, that was not as irrational as man has been trained to be, while it would be beyond comparison, for the benefit of every one of the human race, that such grossly ignorant proceedings, calculated to engender a difference of feelings, that sows the germs of disunion, hatred, massacres, and wars throughout the world, should be entirely abolished from the face of the earth; and, instead thereof, that man should be every where surrounded with an entire new set of circumstances as far as the human race has power to change them, by which he would be carefully trained, from infancy, in all useful knowledge, to have charity for all the opinions, feelings, and conduct of all men, to love them and to have no other desire than to do them good; and all this will be easily accomplished, when men can be induced to consent, that the rational and not the imaginative faculties of children shall be cultivated.

It is owing to this early destruction of the rational faculties, that men have been taught *to believe* that they have the power *to like* and to *dislike* at their will, and that they have formed

laws and institutions to compel themselves to commence indissoluble associations with others of their fellow beings, who have been as irrationally trained as themselves, under engagements to love each other as long as they live; while they do not know but that by the irresistible laws of their nature, they may be compelled to dislike each other most cordially before a week expires. As they have been taught and trained, it is much more probable, under existing circumstances, that they will dislike or be indifferent to each other in two or three years, than that they can retain the desired affection for life; and this practice has been pursued through ages, while its necessary and certain effects have been to produce hypocrisy, dissimulation, greater hatred, and sexual crime among the parties, besides great injury to their children and innumerable evils to society, while it would be incalculably more for the happiness of the whole human race, that no such engagements, illegal to nature, should ever be made, but that other and very superior arrangements should be formed to produce friendship, affection, and real chastity between the sexes, to abrogate sexual crime and dissimulation; and to train and educate children as it would be for their benefit, and for the interest of society, that they should be trained and educated.

It is owing to this early destruction of the rational faculties, that *institutions* have been devised to separate the human race into *families of single pairs and their children*, living in a great measure apart from their fellow beings, and forced to have interests distinct from and opposed to them; thus creating a circle around those individuals which to a great extent isolates them from their fellows, whereby feelings of disunion, opposition and competition are created, and an interest excited that is opposed to and separate from that of all other families. A society so constituted requires several times as much capital and labour to provide for its wants, as the same number of individuals would find necessary under other arrangements, and these families cannot possess a tenth part of the real advantages that other arrangements might be made to afford. These disadvantages are experienced age after age, without any attempts to annul them, while it would be the greatest possible gain to every individual, that not a family arrangement of any single pair and their offspring should be found on the surface of the earth; but that the whole should form one family of combined interests and affections, linked together by means

of associations of such members as would give to each individual the greatest amount of advantages, with the fewest inconveniences.

It is owing to this early destruction of the rational faculties, that society has *entrusted the training* and *education* of *children* to their *parents*, whose feelings and circumstances, very often render them totally unfit for this most important of all tasks, while society has greater interest at stake in the proper training of the children, than the parents in the proportion of two to thousands. Society could, at the same time, educate the children much better than the parents could do, and that at a small portion of the expense and trouble they now occasion to their parents.

It is owing to this early destruction of the rational faculties, that institutions have been formed to give individual man interests separate from his fellows, by which arrangement ignorant, selfish feelings are cultivated and brought into full action, producing few benefits with grievous evils, and requiring twenty-fold the labour, capital, risk, and anxiety that would be required under arrangements for a union of interests, such as should give to each, at all times, in perfect security, a full supply of the best of every thing; and this state of society is permitted to exist without an attempt to change it, although it would be the highest good that could befall every individual of the human race, that men should be united in one common interest under convenient arrangements, in which no obstacles should exist to prevent their having charity for each other's opinions, feelings, and conduct, or to prevent them from acquiring a sincere affection for each other, and a desire, evident in all their practice, to do each other good.

It is owing to the early destruction of the rational faculties, by an erroneous system of training and educating the young of the human race, *that man is kept in such ignorance*, as to permit the worst circumstances to exist around him, when he has the power to remove and replace them with the best; that, in consequence, he and his posterity continue irrational in all their thoughts, feelings, and actions; while by a proper cultivation of his rational powers, he would become rational in one generation and be secure in the enjoyment of happiness.

In fact it is owing to this early destruction of the rational faculties that Jews, Hindoos, Christians, Mahomedans, the disciples of Confucius and Pagans, each of them sincerely deem all the rest of the human race irrational *except them-*

selves; while if the rational faculties of all these parties had not been early destroyed, it would be obvious to the whole, that it would be difficult to decide which of them was the most irrational, or in other words, which of them, by their irrationality, created in practice the greatest amount of immorality or vice and misery.

One thing is quite obvious, that so long as any one of these irrationalizing systems shall be forced into the minds of infants and children, before they acquire a knowledge of the facts of their own nature, and of nature generally, so long will man remain an ignorant and irrational being, and so long will he in practice be compelled to think and act in opposition to his own happiness, and to the well-being and happiness of society.

In consequence of all the foregoing considerations, and innumerable others which might be added, it does appear to me to be of more importance than any thing which the human mind can conceive, that effective measures should be now adopted to make the next generation rational, or at least as much so as the great degree of irrationality, inflicted on the present adult population of the world, will admit.

But another question arises; are there yet a sufficient number of men who clearly perceive the present, and understand the cause of the past, irrationality of the world, and have sufficient love for their race to come now openly forward, regardless of all personal considerations, even to the sacrifice of life itself, to advocate such measures with the boldness, ardor, and perseverance, yet with the temper, sincerity, and affection which a cause so all-important to the well-being and well-doing of the human race, and so glorious for creation itself, demands?

This, in my mind, creates the only doubt as to whether this is the era of man's salvation from ignorance, and vice, and poverty, and misery, or whether he is still to wade through war, priestcraft, law, the chicanery of trade and commerce, and all the other irrational institutions of our ignorant ancestors, for years and ages to come.

It is not deficiency in the number of minds of sufficient intellectual reach and capacity, who distinctly understand the irrationality of the present circumstances and condition of mankind, which creates the doubt I have just expressed; for I am personally acquainted with a number far more than is requisite to perform this task well; but it arises from my knowledge of their mental cowardice, from my apprehension that they

do not possess firmness sufficient to induce them to prefer the happiness of the human race, to the fear of losing cast among the members of the circle in which they move, that they seek a little temporary ease and personal consideration from a very few of their fellows, who have been, and they know it, trained from infancy to be irrational, rather than to be effective instruments in bringing about a new order of things, which should relieve them and their posterity, through all future ages, from the greatest of all oppression—*ignorance*, and from the greatest of all evils—*irrationality*.

It is in vain to attempt to improve, permanently, the condition of society, by the little futile expedients which different nations and different classes of men have adopted, or which any of them recommend, while those great circumstances are allowed to remain unchanged, which inevitably compel men to become irrational from their childhood.

Knowing this, and feeling most strongly the necessity of breaking down all the barriers which prevent our entrance into the only road that leads to rationality, my determination has been, whatever might be the conduct of others, not to turn to the right hand or to the left, but through evil report and through good report, to press forward, and regardless of all personal consequences, to open the way by which man may be saved from the evil to come; from the dire calamities which the cultivation of the imagination and the destruction of the judgment, or rational faculties, in childhood, bring upon the whole human race.

For nearly forty years have I been making preparations for this great event, during the first years of that time, by quietly and silently trying experiments, and latterly by publishing the results of those experiments; by personal investigations and friendly discussions with the leading minds of the present generation and some of the past; by calling the attention of the present governments in Europe and America to the principles on which those experiments were tried; and lastly, by instituting other experiments in the United States, with a view still further to prepare mankind for the great change, which I am obliged to believe necessary to enable them to become rational.

It was as a preliminary measure in practice towards the attainment of this one great object, that the Infant School at New Lanark was instituted: it was established with the view of exhibiting to the civilized world (for it was always open to all strangers, foreigners as well as natives) the advantages of training little children, in some degree, according to the

laws of their nature, and of cultivating their moral and rational faculties, in preference to their imaginations. I say, in some degree, because the ignorance of their parents, and the religious prejudices of some of my partners, who, in other respects were remarkably kind, humane, and liberal men, induced me to carry the change from irrationality towards rationality, no farther than I deemed they could, at that time, bear; for an Infant School, such as was then formed, had, I believe, never before been heard of or imagined.

In consequence of the many obvious good effects in practice, arising from this slight, and, for the reasons stated, imperfect attempt to prevent human nature from being forced to become very irrational, nearly 300 other Infant Schools have been founded in Britain and Ireland. It was five years, however, before the second was established by Mr. Brougham, Mr. John Smith, Mr. Henry Hase, the Marquis of Landsown, Mr. John Walker, and other liberal individuals, who had either witnessed or heard of the good effects which were produced in the original Infant School at New Lanark.

But the Infant Schools which have yet been established, are very far from being what they might easily be made, that is, effective instruments for preparing children to become rational beings: for, before the Schools can be made what they ought to be, in this respect, *two* conditions are necessary; the *first*, that many irrational notions respecting what is called religion shall be removed from the public mind;—the *second*, that teachers should be trained physically, intellectually, and morally, to become competent to take the superintendance of these Schools. When these two conditions shall be obtained, and not before, may Infant Schools be made a first and most important step in preparing the human race to become rational; and when these conditions shall be effected, the little beings, when they leave the Schools at six years of age, will be found to be more rational and better prepared to acquire all useful knowledge, and to enjoy happiness, than any of the human race at any age, who have not been so trained.

It must be evident to all who reflect, that until we begin to form the human character in a right mould, or on a right foundation, all the laws and institutions, checks and controuls, that can be devised, will avail but a little. As long as man shall be trained to be an irrational being, he will continually act irrationally. He has been heretofore so trained, and he has every where exhibited and now every where exhibits the most inconsistent and injurious proceedings. It

is equally evident that, as long as the popular notions in all countries, on the subject of religion, shall be allowed to prevail, it will be in vain and useless to attempt to make man a reasonable being, or human society any thing better than a compound of the most incongruous proceedings, all tending to destroy, instead of building up the fabric of human happiness. We must now probe this evil, and extract its root out of the human constitution, or we shall fail in the attempt to effect the all-important permanent good which we have in view.

But sunk as the human race is, in the depth of darkness, regarding its own nature, trained, as it has been, in the wildest notions of imagination, relative to supernatural beings and powers, to whom have been attributed the most contradictory and opposite attributes; afraid, as men have been made, to examine facts and draw the most obvious and rational conclusions from them; in what manner, or by what means, can they be released from these dreadful evils? How are they to be emancipated from the load of ignorance and prejudice forced into their minds from infancy, generation after generation, during all the past ages of human existence? After giving this part of the subject all the consideration which its vast importance demands, I am compelled to come to the conclusion, that there are no other means by which man can be relieved from the dire calamities with which he has been and is afflicted by ignorance, and by which he can be made truly rational, than by a united, yet firm and decisive exposition of truth relative to our nature, and of the never-changing laws which govern it—laws which continue the same yesterday, to-day, and for ever; and demonstrable by the facts which surround us, and which are, in truth, the everlasting and indisputable words of that Power which governs nature, called God, or by whatever name men choose to designate a mystery to them at present incomprehensible.

It is this conviction that now induces me to say, in words as distinct as I can utter them, that man must give up whatever he has been taught from infancy that is inconsistent; he must therefore give up what he has been taught to call religion in whatever country he may have been born, or he never can become a rational, and therefore, in the correct sense of the term, a virtuous being; or enjoy the happiness which belongs to his nature; for these religions are inconsistent with themselves; inconsistent with each other; and with all the existing facts of our nature, and of universal

nature; and it has been proved that inconsistency is error. But I shall be told, that to give up religion will be to give up every thing which is of any value in this world; and the human race might have been as easily taught the same notions relative to almost any thing, however absurd and pernicious it might be in itself.

The time is past when men ought to fear speaking the truth upon the subject of religion, as well as upon every other subject; for truth, the whole truth, never can do any harm, and must lead to every kind of good.

It will be said, that if religion creates some evils, it produces more benefits. This impression will be found to be another result of the destruction of our rationnl faculties. When the human mind shall be in a condition to form an unprejudiced decision on this subject, it will be discovered that for one temporary benefit which it gives society, it inflicts a thousand permanent grievous evils, and that but for the evils which it so abundantly creates, fosters and cultivates over the whole earth, there would be no necessity for the few temporary benefits which it produces; for those benefits are rendered necessary solely by the dreadful evils which religion previously engenders.

I have lived much and intimately with those of many religious persuasions, and I could not avoid perceiving that with the best intentions on their parts they were continually creating obstacles to their improvement and happiness, and to the improvement and happiness of others; while these religious persons possessed by nature the powers which, if rightly directed, would have enabled and induced them to diffuse happiness to all within the sphere of their influence.

But it will yet be said, does not religion lead us to adopt a virtuous course of life—to avoid a vicious one? No; but it leads us to adopt an artificial course of life which our imaginations have been trained to call virtuous, which is, however, in many respects, the most vicious.

Religion creates in the religious, the worst feelings towards a large portion of mankind, and produces, by a species of reaction and artificial conduct in many who are called irreligious, feelings equally productive of misery to society.

In short, when the human mind shall be set free from its prejudices relative to religion, it will be plainly seen by every one that it is the great stumbling block in the way of all moral improvement, in the way of creating real charity for the opinions and conduct of all our fellow-men, and of a sincere affection and desire to do them good. I have always

from my youth experienced an irresistible impression, that the population of the world can never become virtuous and intelligent, or be made to experience happiness, until what has been called religion shall give place to Truth derived from a knowledge of facts.

And the time is at hand, when this great revolution in the condition of mankind is about to be achieved. This change is now coming upon the world "like a thief in the night."

LECTURE XIII.

SINCE I last met you, one of the young women professing the principles of the New System of Society, has died — the first, I believe, who was somewhat early initiated in a knowledge of its precepts and its practice.

She was my eldest daughter, Anne Caroline, who died at the age of twenty-five; and the friends of this system have sustained a great loss by her death.

On this account I propose to give a slight sketch of her life, in the expectation that it may prove of some service to those who are making a progress in this new, and as some call it, and many believe it, strange and visionary system.

But, to understand this short history, some preliminary explanation is necessary.

The parents of this young person were conscientiously of different religious sentiments; the Mother having been brought up, from infancy, a member of one of the strictest divisions of the Calvinistic sect of the Christian religion, and the Father being an open promulgator of principles directly opposed to the fundamental notions on which every sect of religion has hitherto been established, and an advocate for an

entire change in human affairs. Both were most sincere and zealous advocates of their respective systems.

As the Father, by his principles, respected the conscientious sentiments, however opposed to his own, of all his fellow-beings, and knowing that it would render the Mother miserable, to have her children educated in principles opposed to the faith which she was taught to believe of divine origin, he, after much consideration, deemed it, under the then circumstances of society, to be the least injurious to all parties, that the religious education of his family should be left to her care; and accordingly, both sons and daughters were brought up in a belief of the doctrines of the Independent Sect of Calvinists, and joined, regularly, in their forms of worship.

The Father, however, took great pains to instruct the elder children in real knowledge, and to cultivate their powers of perception, comparison, and reflection; while he scrupulously refrained from interfering with their religious instruction. He never, however, prevented their listening to the discussions, which occasionally took place on religious subjects, between himself and his numerous visitors, who came to inspect the new arrangements which he had made for reforming the population of New Lanark, and particularly for creating a new character in the rising generation.

It was under these circumstances, that Anne Caroline, the subject of this discourse, attained her twelfth year; and about this period, she began to entertain doubts about the correctness of the doctrines, which she heard expounded by the ministers of religion.

With a mind naturally acute and reflective, she could not avoid discovering the inconsistency between one doctrine of religion and another, or observing their effects upon the lives and conduct of men and women, as members of general society.

At this period, she began to converse, upon these subjects, with some of her companions and older friends; but more, at first, as an anxious enquirer after truth, and with great diffidence in her own powers and experience. To these inquiries, on her part, succeeded discussions of increasing interest; for, once doubting, her conscientious mind knew no rest, until her opinions and belief assumed a fixed character.

At this time, her eldest brother, Robert Dale, who was nearly four years older than herself, and who, like all his brothers and sisters, had received a very religious education, hearing the debates which frequently occurred between his

Father and his visitors, upon the subject of religion, and, more especially, those which occasionally took place between his parents, in the family circle, became very desirous to aid his Mother, in defending her side of the question; and full of zeal and confidence in the truth and righteousness of the cause which he had undertaken to defend,—a cause, to which his early education led him to be much attached, he began to read and study the first works which his Father had written and published, upon the "Formation of Character, and the consequent New View of Society." He entered upon this task with great earnestness, that he might, effectually, oppose the dangerous doctrines, which, as his religious prejudices taught him to believe, such his Father's were.

But the effect of studying these writings, with the sole view of detecting the errors of the principles on which the New System is founded, was to convince him, contrary to his strongest desires, that those principles were derived from nature; were in accordance with all known facts, and therefore true; and, also, that the knowledge of them would tend more to reform the practice of the world, than all that had been effected by the various religious creeds which had hitherto been forced into the minds of children;—creeds, which are forced into them before their judgments are matured, or that they have been taught to reason, from facts, with any degree of accuracy.

Having been, thus, contrary to his wishes and intentions, forced to believe truth derived from a knowledge of facts and of nature, in opposition to that taught as truth, but which is merely the invention of the human imagination, he deemed it incumbent upon him to address a letter to his Mother, upon the subject, and to state the fact, that, contrary to his strong desire, he was compelled to abandon his first impressions relative to religion, for irresistible truths, forced upon him by facts, and to give up the notions which he had received in his extreme youth, without examination, for those principles, promulgated by his Father, which he found to be derived from nature.

This change of Robert Dale's opinions, probably hastened the change of his sister's sentiments, or rather confirmed them; for, from this period, the subject became one of intense interest between the two eldest brothers and sisters of the family. It was, probably, this discussion among themselves, that trained them to investigate so accurately as they did, the foundation of the opposite principles, so conscientiously entertained by their parents. But it was delightful

to observe, that the change of religious sentiments in the children, never made the least alteration in the affection which subsisted between them and their Mother, who freely permitted them, as they grew up, to act according to their conscientious convictions.

The discussions I have spoken of, continued between the Brothers and Sisters about three years, when the two eldest brothers were taken, by their Father, to Hofwyl, in Switzerland, and placed under the care of Mr. Fellenberg: there they remained three years, and had an opportunity of acquiring a more varied and extensive practical knowledge of human nature, than they had hitherto enjoyed. The two eldest sisters went, sometime afterwards, to a seminary in London, in order to finish their school education.

Both parties returned home about the same period; and having, by discussions with their respective masters and others, while separated, matured their minds upon the subject of religion, and formed some notions relative to education, they were desirous of putting their ideas upon the latter into practice, and were encouraged by their Father, to proceed to acquire more knowledge upon the subject, in the schools which he had established at New Lanark, as experimental schools for the New System, which he had had long in contemplation.

Robert Dale, soon after his return from abroad, wrote, while favorably impressed with his experience of the establishment at Hofwyl, "An Outline of the System of Education at New Lanark," as he found it at that time; which, for one who was then so imperfectly acquainted, as he was, with the extent of his Father's views and motives in recommending the adoption of each part of his System, was a very promising Essay. The two elder sisters also applied themselves to the practice of education, first, more privately at home, and afterwards, in the public schools in the New Lanark establishment.

It was in this department, that Anne Caroline, whose loss her relatives now deplore, exhibited the value of, even, a very imperfect training, in principles in accordance with facts. She began to instruct her pupils, with a pretty correct general knowledge of their nature. She knew that they were compounds of their original organization with the influence of the external circumstances, which had acted upon them from their birth; she, therefore, never expected aught from her pupils, than what these, in the case of each, necessarily afforded. Her first object, when she undertook to instruct a

child, was to discover what this compound had formed the child to be, that she might ascertain its real thoughts, feelings, prejudices, and knowledge; judging thence, how best to remove errors, and to lay a solid foundation for the superior character, which it was her desire to communicate. She, also, observed what might be the best means of gaining the confidence and affection of her pupils, well knowing, that where these did not exist, there could be no expectation of a fortunate result. Without them, education is but an empty name, and any attempt to reduce it to practice, injurious both to the teacher and the taught. No one, therefore, ought to undertake the task, but such as are well qualified, by nature, to gain the affection and confidence of youthful minds.

That the whole character was given to the child by its organization and the surrounding external circumstances, being thus discovered by our young instructress, she knew how to make a proper application of her general knowledge of human nature, in order to attain her object, with regard to each of her pupils. She gained, in almost every instance, their love and regard; and the feeling was mutual. Her success, indeed, was not alike, because nature has rendered this impracticable; but the general result was the same, on account of her own feeling of deep interest for the welfare and future happiness of her youthful charges.

From the time of her return from the seminary in London, to the period of her fatal disease, about six weeks before her death, she had pupils under her immediate care, whom she gratuitously instructed, and who, considering the circumstances in which they were placed, made a very extraordinary progress in acquiring good habits, good dispositions, and much real knowledge.

She was, herself, during all this period, incessant in her application to acquire the most valuable knowledge, for the benefit of her pupils; for, whatever she did, she undertook from principle, and she followed up these undertakings, with the most scrupulous conscientiousness.

She intended, I believe, to devote her life to the instruction of the rising generation; and ultimately in the Communities, for the adoption of which, she knew her Father was endeavouring to prepare society. She felt, however, that teachers of others, ought to be well instructed themselves; and there was nothing relative to the human mind, or the general history of mankind, which she deemed too abstruse for her thorough investigation. She thought it, likewise, a duty incumbent upon her, to make herself conversant with

every subject connected with the improvement and happiness of the human race; and was, therefore, well-informed upon all general branches of knowledge. Her memory was a most retentive one, and her judgment and taste were severely accurate.

A few days, only, before the commencement of her last illness, she finished reading and studying, with great care, the whole of Professor Brown's "Philosophy of the Human Mind," for the purpose of ascertaining what it contained, that might be rendered subservient to her general object of acquiring knowledge. Now, no Professor can write intelligibly on this subject, and maintain his standing in Christian society. It is, therefore, greatly to be feared, that the desire she felt to unravel the mystery in which this work, in common with all those of the Scotch metaphysicians, has wrapped the study of the human mind, generated, or, at all events, greatly hastened, the progress of her fatal disease; for this desire was unconquerable; and she deemed no application too great to effect her object. Her mental exertion must indeed have been immense, in endeavouring to comprehend that, which, written under the prejudices of religion, can never be rendered apparent to human faculties. Her Father, the last time he was at home before her death, and not more than six weeks before she was taken ill, noticed her strong desire to make herself, if possible, thoroughly acquainted with the subject, and recommended her giving up the study; thinking that it would prove not worth the pains she was bestowing upon it, and would tend to confuse, rather than enlighten, her own mind, upon many of the subjects which the work professed to explain. As, however, she had very carefully read and studied more than two thirds of it, she wished much to persevere to the end, that she might be in possession of the ideas of one, who was considered at the head of the Scotch School of Ethics and Metaphysics, and she continued, daily, to devote an hour or two to the perusal of the large work of this celebrated writer, which perusal she concluded only a day or two before she was taken seriously ill.

Were it not vain to regret past occurrences, which cannot be recalled or altered, I should, as long as I may live, seriously lament this event. She had purchased the work with a small present of money which I had given her; and she did so, thinking that she could not spend it more usefully, or more according to my wishes.

It is not well to form our expectations too securely upon any single circumstance, while all circumstances are so very

liable to change; for I had looked forward, with considerable satisfaction, to the period, when my daughter, of whose society I have been deprived, would have taken an efficient part in organizing the plan of Female Education in the New Communities; and, also, when she would have given an enlightened development of what female society might become under the Social System, and what it will become, so soon as the members of it shall be trained, from infancy, in a knowledge of its principles and practices.

What my expectations were, you may form some idea of, from the Lecture upon Education which I read from this place, some weeks ago, and which has been published among my Lectures, No. 8. of the series. This lecture was written by her next younger sister, but underwent Anne Caroline's revision and criticism, which no doubt greatly improved its original character, as the former feels, and takes pleasure in acknowledging, the very great superiority of her late sister's talents, knowledge, and acquirements.

The extraordinary vigour of her mental powers, and the great degree of attention which she bestowed upon any subject which she deemed worth attending to, joined to the strict conscientiousness which her conduct continually exhibited, were fully known only to her own family, and more especially to those members of it, who fully participated in her views; for she was of very retiring habits, and being diffident in the company of strangers, she entered freely into conversation, only with those whom she discovered to have been enabled to think beyond the prejudices of class, of sect, or of country. To those who were thus admitted to her confidence, she was very dear; for they, alone, knew the inestimable value of her mind and character; and they cannot help feeling, in her death, the extent of their loss, and of the loss which the public has sustained, in that department which the world will soon discover, to be the most important belonging to human society. She was, rapidly, preparing herself to become the instructress of others, who might again, in their turn, have taken a part in the New Communities, to which the friends of the Social System look forward with so much interest. We must, however, hope, that others will also thus endeavor to prepare themselves for the important task.

When she was attacked by her last illness, she said that it would prove mortal; and distinctly told her friends that, although contrary to their expectations, she should not survive it. But she had no fear of death whatever; for she had long

discarded all superstitious notions relative to futurity, and derived her impressions, upon that subject, altogether from facts, and rational conclusions from those facts. Consequently, her mind was always calm in speaking of her own dissolution, and remained wholly undisturbed respecting all subsequent changes in her condition. She knew what animal life was, from all the facts which experience has developed through past ages; that it participates not in the formation of its original organization; and that, whatever that may be, it is created by a general law of nature, hitherto imperfectly known to man. She knew, that by this law, each species of animal was formed with an organization possessing faculties and powers peculiar to itself, and that each individual, of every species, had its organization preserved through certain changes, for a definite period, until it, at length, became decomposed into the original elements of which it was at first formed; nor was there any reason, whatever, to suppose, that man was exempted from this general law of animal life.

She knew, from her own feelings and reflections, that her thoughts and feelings were not of her own deciding; that her will was not of her own forming, through any consciousness of her own; and that her actions were the necessary consequences of her feelings, thoughts, and will. She had, therefore, long been obliged to discard all the popular notions regarding vice and virtue, individual accountability (excepting that which is most beneficially forced on man by nature's rewards and punishments), and all the usual incongruous doctrines respecting *future* rewards and punishments. She knew, from her own experience, and from daily and hourly observation, that no animal willed itself to be what it is, or formed the character which it possesses; but, that there are certain fixed laws, by which the existence and character of all terrestrial composed beings are formed; which proves, that the character of every human being is created *for* him, and, consequently, that it could never be rendered a rational one, by any arbitrary or artificial system of rewards and punishments, either in the present, or the supposed, future state. On the contrary, by the study of those known laws, by which the individual organization is produced, this individual character is formed, it is discovered, that a certain and superior mode, in accordance with the unchanging laws of his nature, may now be adopted, independent of the will or any power of the individual, to improve both the original organization, and the subsequently formed character. This, however, can-

not be effected, but by the due application of those laws, to the individuals of one generation, through the intervention of that immediately preceding; no single generation being capable of eradicating the evils and errors by which it is encompassed.

To the commencement of this practice, in her lifetime, Anne Caroline, previous to her last illness, looked forward with the greatest interest; and her whole mind seemed bent upon taking a part in aiding to relieve her fellow-creatures from the melancholy and superstitious notions entertained by the greater number of them, which stand in the way of their continued rapid improvement, and prevent their attaining that high degree of happiness, which is intended for the lot of the whole human race. This prospect was, to her, a truly glorious one; and the hope of being an effective agent in hastening the period of its completion to all her fellow-beings, impelled her to such intense study in the acquisition of real knowledge, as, I fear, brought on her premature and fatal disease.

But possessing, as she did, these high mental qualifications, and seeing, clearly, the wretched state of ignorance in which superstition, and the neglect of attending to facts, and to the laws of nature, had detained so large a portion of her fellow beings, yet, she set no value on her own acquirements, but felt pity for those who had not had the same opportunities of acquiring knowledge as herself, and desired to serve them to the utmost of her power. Nor did a difference of opinion between herself and others, in the smallest degree, diminish her kindly feelings towards these individuals; for she well knew the source whence that difference arose.

Throughout her life, she never, from choice, appeared to take any interest in ordinary domestic affairs; these, when she found other individuals willing to relieve her from them, she would always leave to others; but whenever she was placed, by the absence of her sisters, in a responsible situation with respect to these minor cares, she then became as conscientious in the discharge of these duties, as she was, at all other times, in those of a higher character. Her modesty, and diffidence of her abilities, I have said, were great; the disinterestedness she displayed was equal; except it might have been, in this particular, that she earnestly desired to escape from the charge of all household affairs, in order to devote her attention to the mental improvement of herself and of her pupils.

Nothing that I have ever seen, could exceed the affection

which subsisted between her and all her brothers and sisters. It was one of the most gratifying sights that parents could witness, to observe them, when all together; to notice the full confidence, and extreme affection, that, upon all occasions, influenced their manners and conversation towards each other; while there was a total absence of jealous feeling from among the whole party. The great consideration seemed, at all times, to be, who should the most contribute to the happiness and enjoyment of all the others; and this first death in the family, for thirty years, will be keenly felt by her absent brothers, when they shall be iuformed of the loss they have sustained.

But it is a dispensation of nature: all grief is now unavailing, and we must endeavor to repair the blank which it occasions to the survivors, in the best manner we can.

Thus have the supporters of the principles of the New System of Society, lost one of its very useful friends; and those who knew her, have had the experience of what these principles will effect, in forming the character both for life and death.

Among her papers, were found memoranda of detached portions of subjects, upon which she, at various times, had been exercising her mind. The following, without the alteration of a single word, are part of these; and from them, some notion may be formed of the strength and accuracy of her judgment, and of the general character of her mental and moral qualifications.

DEFINITIONS.

Definition of Perception.

PERCEPTION is the name given to the faculty by means of which we receive impressions from objects of sense. When we consider that we cannot possess a single idea, of

which the basis must not have been originally communicated to us through the medium of Perception, the importance of cultivating this faculty becomes very apparent. Much, then, is it to be regretted, that in the education of youth, the faculty of Perception, instead of being encouraged, is often, by injudicious management, checked even in its natural progress, while other faculties, the developement of which properly belongs to a more advanced age, are prematurely brought forward. The result is, as may be expected, whenever we attempt to counteract nature, an unfavourable, and in this instance a most injurious one, to the human character.

Definition of Memory.

MEMORY is the name given to the faculty by which the mind is enabled to retain, and to call up at pleasure, such ideas as it has formerly received. The faculty of Memory is unquestionably a most important one; as, without it, our other intellectual powers, it is evident, would have been bestowed upon us in vain; but lamentably erroneous is the system of Education, which, by obliging children to get by rote, words, the meaning of which they do not understand, cultivates their memory to the exclusion of all their other faculties. Such a mode of instruction will be carefully avoided by those persons, who are wise enough to consider it a matter of infinitely less importance, that a human being should possess an excellent memory, than even a tolerably correct judgment.

Definition of Judgment.

BY JUDGMENT, is usually understood that intellectual faculty which enables us to draw a final conclusion from a course of reasoning, and to determine on the fitness or unfitness of any action or mode of proceeding, to accomplish a desired object.

Strictly speaking, however, the term judgment may, in my opinion, be correctly applied, not only to the faculty by which we are enabled to "draw a final conclusion from a course of reasoning," but also to that which conducts us through each step of such a process;—a course of reasoning, consisting, in fact, of a series of judgments.

Definition of Imagination.

IMAGINATION is that intellectual faculty which, by combining and arranging such ideas or images, which have previously been called up in the mind by the agency of Fancy, enables us to produce something original. Fancy thus appears to be a simple faculty, while Imagination, as it supposes the exercise of Taste and Judgment, must be considered a compound one. It may be necessary, however, to remark, that under the term "Imagination," the operation of the mind, which I have designated "Fancy," is often included.

Definition of Gratitude.

GRATITUDE is a feeling of the heart, which those persons are said to possess, who are accustomed to retain a lively remembrance, to form a just appreciation of, and to seize every opportunity of making a suitable return for, any past act of kindness bestowed upon them. Gratitude seems to be dependant on sensibility; a character possessing any considerable portion of the latter quality, being rarely or never found deficient in the former.

Definition of Candor.

CANDOR is that disposition of the mind, which induces its possessor to impart to others his genuine and undisguised sentiments; a disposition which appears to be natural to the human character; no child, under a certain age, ever being found entirely devoid of it. To this quality does childhood owe some of its most delightful and engaging attributes; and, while we love and admire the sweetness and innocence which candor, or as it is sometimes termed ingenuousness, communicates to the infantile character, and consider the beneficial results that would accrue to society from the general exercise of such a disposition; can we fail to regret that so fair a blossom, and one which gives promise of a valuable and desirable fruit, instead of being carefully nurtured and preserved, should but too often be impeded in its growth, and, in some cases, totally and irretrievably destroyed.

Definition of Honor.

HONOR is a term, popularly expressive of a feeling, which appears to be concomitant with great sensibility. It ever renders its possessor peculiarly alive to the praise or the censure of others, and consequently extremely desirous to maintain an unblemished reputation in the world. Were a correct standard of right and wrong universally established, the feeling I have attempted to describe, would most advantageously become a principle of action; but while the erroneous ideas, at present entertained on many subjects, so extensively prevail, it must continue to be, but too frequently, the instigator of actions highly prejudicial to the interests of society.

How deeply is it to be regretted that the best and happiest feelings of our nature should ever be rendered productive of other than the most beneficial consequences to the human race.

Definition of Generosity.

GENEROSITY is that noble feeling of the mind, which prompts us unhesitatingly to sacrifice our own (apparent) interest or happiness, when placed in opposition to that of others.

Some moralists have contended, that the spring of all human action is self-love; but as, even exposed to circumstances so little favorable to the developement of kindly feelings as those to which every individual is subjected under the present arrangements of society, a spirit of generosity has, not unfrequently, been known to display itself, with what degree of propriety, may I ask, can such a position (taken in its usual interpretation) be maintained?

Definition of Sympathy.

SYMPATHY is a term expressive of the lively participation of one human being in the joys and sorrows of another. Such persons as are accustomed to place themselves in the situation, and thus to realize, as it were, the feelings of others, will scarcely fail, provided they be endowed with common sensibility, to possess sympathy in a considerable degree.

While the sympathy of our friends, during prosperity, ever gives a high relish to all our enjoyments, it becomes, during

adversity, even when unattended by any capability, on the part of the individual who evinces it, to remove the cause of suffering, one of our best and most effectual sources of consolation. Often has it been known to cause the unfortunate being, sinking under a weight of bodily infirmities, to disregard his pain, the slave to forget his labour and his chains, the mental sufferer to endure, without repining, the severest and most cruel disappointments. Sympathy, in short, while it incalculably enhances the blessings, deprives the evils of life of half their bitterness.

As, however, human misery, notwithstanding, far too extensively prevails, it is to be wished that such individuals as possess the greatest power of ameliorating the condition of the species, could be made more intimately acquainted with the wretched situation of the lower class of the community. For the honor of humanity, let us hope, that while the sympathy of these individuals would thus be strongly excited, their best efforts would be united, speedily and effectually, to remove, from society, such evils as might admit of remedy.

Definition of Modesty and Reserve.

MODESTY, the offspring of a pure and delicate mind, is an inward feeling of the soul, which causes it to shrink, even from the slightest encroachment on the rules of decency or propriety. RESERVE may, I think, be considered as a modification of the same quality, displaying itself in an infinitely less pleasing manner; probably, in consequence of being united with a smaller than desirable portion of tender and sympathizing feeling.

On making a comparison between the amiable and atttractive nature of Modesty, and the cold and repulsive exterior which Reserve is but too apt to impart to the character, it cannot surely for a moment be doubted, that, in the education of every human being, much as the developement of the intellectual faculties ought to engage our attention, the culture of the qualities belonging to the heart, claims an equal portion of our solicitude and care.

Definition of Conscience.

CONSCIENCE is usually defined to be an inward feeling, implanted by nature in the heart of man, for the purpose of warning him to avoid evil, and of inducing him to follow

good; and, as such, is generally conceived to be something independent of the individual. A little reflection will, however, I think, serve to convince us, that conscience is nothing more than a feeling, directly resulting from the ideas, which a human being may have been led to acquire of good and evil; of right and wrong; a decided proof of which is, that, while the conscience of one man will reproach him for having committed a particular action, that of another will applaud him for a similar mode of proceeding.

Greatly is it to be desired, that the directors of youth should ever be sufficiently aware of the importance of giving, to those placed under their charge, just and clear notions of right and wrong. Furnished, as these young persons then would be, with a constant and unerring guide for the regulation of their conduct during life, they could never fail to become eminently virtuous and useful members of society.

Definition of Instinct.

INSTINCT is that particular and wonderful endowment, which Nature has, in a greater or less degree, bestowed upon every individual of the brute creation. It enables these animals to select the sort of food most proper for their subsistence, to distinguish an enemy at first sight, and to take measures for their own security.

It stimulates them to guard against the extinction of their race, and evidently has, for its object, the preservation of the species. In some respects, the capabilities which Instinct confers on the brute creation, appears to be superior to those which Reason imparts to man; but there is this great and distinguishing difference between them, and which will enable Reason ever to maintain an immense and decided predominance over Instinct, that, while the former renders man capable of profiting by the experience of the past, and thus provides for, and secures, the progressive advancement of the human mind — Instinct, being by its nature susceptible of no such means of improvement, has not hitherto attained, and, as far as we are capable of judging, will never acquire, any higher standard of excellence, than that which belonged to it, among the first created animals of the brute creation.

How inferior, in this respect, to human reason! the march of which, on drawing a parallel between the first ages of the world, and those more nearly approaching to our own time, is so evident, and so highly gratifying to every reflecting mind.

Education.

EDUCATION ought to have, for its object, the cultivation of such dispositions, the strengthening of such principles of action, the formation of such habits, and the communication of such knowledge, as shall secure the happiness of the individual, and at the same time render him desirous of, and capacify him for, promoting that of his species in general. The education of each human being ought to be made subservient, in short, to the great purpose of contributing, in the highest possible degree, to the aggregate amount of human happiness.

On the great and beneficial Results produced by the Introduction of the Art of Printing.

PREVIOUSLY to the commencement of the sixteenth century, the clergy of Europe, who possessed, almost exclusively, the whole learning of the age, and whose interest it was to keep the body of the people in ignorance, had found it a comparatively easy task to prevent the diffusion of knowledge, in consequence of the scarcity of books, and the great expense attending the purchase of manuscript volumes. But no sooner was the art of PRINTING introduced, than vainly were men forbidden to read, and think for themselves.

The facilities which the printing-press afforded for the acquisition of books, being eagerly made use of, new and more just ideas on many subjects were obtained, and speedily and extensively circulated. To the invention of this invaluable art (which was nearly co-incident with the earliest attempts to expose the errors of the Romish faith), as much as to the zeal and ability of the Reformers, is the rapid promulgation of the Protestant doctrines to be attributed.

In the hands of Luther and his followers, did the printing-press become a most powerful engine, more so indeed than any that could have been devised for the destruction of the overgrown power of the church — a power which had never, hitherto, been called in question; nay, which was generally believed to be little short of divine.

On taking a review of the dark ages which succeeded the downfall of the Roman empire, and which must certainly be considered as the era of a retrograde step in the march of intellect, the dreadful supposition cannot but occur to us, that

some similar cause may, at a future period, sweep away every existing monument of the advancement which society may have made in the arts and sciences, in literature, and general civilization; and thus a second time obliterate the work of ages, and again precipitate mankind into a lamentable abyss of ignorance and barbarism. The decided opinion of a justly celebrated moralist, on this interesting subject, cannot but afford a high degree of satisfaction to every philanthropic mind; viz. that an event so terrible in its consequences is now become impossible; as the introduction of printing alone, without taking into account a variety of other causes concurring to produce the same result, opposes an effectual barrier to the retrogradation of the arts and sciences; and must for ever preclude any considerable deterioration in the character of the human species.

On the Uses of History.

A RELATION of past events, constituting as it does the history of the human species, must ever be an interesting and important branch of study. By tracing the remote as well as the immediate causes and consequences of events, by discovering the secret springs of actions, and by exhibiting the opinions moral, political, and religious, entertained by mankind during different ages, History introduces us to an intimate acquaintance with the nature of the human mind, and communicates to us an infinitely greater portion of wisdom and knowledge, than we could ever acquire simply by our own experience. It reads a moral and highly-instructive lesson to all ranks and conditions of men. To kings and rulers it may afford the conviction, that how powerful soever they may exercise their sway, and whatever share of homage or adulation they may, during their life-time, obtain, that succeeding ages will take an impartial view of their conduct, and pronounce judgment accordingly. To those who are governed, it may demonstrate, that so soon as they shall have acquired a certain degree of knowledge, so soon as they shall have united themselves by a strict bond of social union, they will be amply qualified for, and fully justified, in governing themselves, by substituting, for the existing laws and customs, others less complex and better suited to the then advanced state of society. And lastly, to the liberal and enlightened part of mankind, History gives the pleasing and well-founded assurance, that truth will, sooner or later, pre-

vail over error, and that vice and misery, in consequence, will not always continue to be the portion of the human race.

Question.

Is the government of a king who, like Charles the XIIth of Sweden, seems to consider his subjects as having been created merely to be made subservient to the purposes of his ambition;—or that of a sovereign who, like Charles the IId of England, is only occupied in the pursuit of pleasure;—less favorable to the virtue, happiness, and commercial prosperity of a great nation?

In order to do justice to the subject, I find it will be necessary, successively, to consider what influence the two different forms of government in question are fitted to exert—first, on the virtue; secondly, on the happiness; and lastly, on the commercial prosperity of a nation;—a similar combination of circumstances not being, in my opinion, calculated to produce precisely similar effects on all three.

To begin then with *virtue:* War is generally considered to exercise a deteriorating influence over the morals of a people; but it will, I think, be admitted, that the peculiar government and example of a man, such as Charles the XIIth, would have a salutary effect, by discountenancing all indulgence of the sensual appetites, and enforcing habits of order and activity; although, by rendering his subjects so familiar with the horrors of war, their feelings of humanity would necessarily be weakened; and but little opportunity being afforded for the exercise of the social and benevolent virtues, the best qualities of human nature would rarely be developed. By war, the *happiness* of a nation, it may readily be believed, can never be promoted. The husband torn from the wife of his affection, the father from his young and helpless family, the son from his widowed and enfeebled mother, to bleed and die in foreign climes, form so many pictures of human misery, and exhibit so many proofs of the fatal effects arising from the erroneous ideas men are led to acquire of happiness and glory.

Experience may have convinced us, that war is destructive of the *commercial prosperity* of a nation. Even from a war which consists but of a succession of brilliant victories, beneficial effects are rarely found to result. The exchange of produce being interrupted, the trade of the country is greatly

injured, its revenues consequently diminished, and its resources being soon exhausted by the expenses ever unavoidably attendant on the prosecution of a war, the people are heavily taxed to supply the deficiency of funds.

The situation, in a commercial point of view, of England and Sweden, under the monarchs we have mentioned, affords abundant proof of this assertion.

While Charles the XIIth was forced to have recourse to the dangerous expedient of raising the nominal value of money, in order to relieve the severe pecuniary distresses of his subjects, the commerce of Great Britain, under the reign of Charles the IId made so rapid an advancement, as greatly to improve the financial affairs of the country. Sorry I am to be obliged to add, that its morality, at the same time, was at the very lowest ebb; the depraved manners and luxurious habits of the court diffusing their vitiating and enervating influence over the whole of the kingdom; the inhabitants of which but too readily adopted the sentiments, and imitated the conduct, of their prince. During the period of so great and general a relaxation of morals, the national happiness must have sustained a corresponding depression, virtue and happiness ever being dependant on each other; but, in so far as the people of Great Britain were exempted from the calamities of war, and during the greater part of the reign of Charles the IId enjoyed the blessings and solid advantages of a profound peace, they must be considered to have possessed a greater portion of human felicity than the subjects of the Swedish monarch. It may then, I think, be safely concluded that the government of Charles the IId, and that of Charles the XIIth, were both defective; the former being peculiarly unfavorable to the *virtue*, the latter to the *happiness* and *commercial prosperity* of the nation they ruled; that form of government, alone, being a perfect one, which has an equal reference to these three important points.

Perhaps I may be permitted to hazard the further observation, that, whatever be the virtues of a sovereign, it is only under a form of government far less despotic, than that of either of the monarchs to which we have alluded—nay, under one conducted on more liberal and enlightened principles—than those which regulate the present constitution of Great Britain, that the virtue, happiness, and commercial prosperity of a nation can be effectually and permanently secured.

Question.

WERE the British government justified in confining for life Napoleon Buonaparté in the island of St. Helena?

In order to form a just decision on the question before us, it is necessary to take into consideration the character of this celebrated individual. That his ambition was unbounded, and that he aimed at nothing less than the constituting himself sovereign master of Europe, are facts too generally admitted to require any thing further than a simple assertion; and that, had he not, after the battle of Waterloo, been detained in strict confinement, he would have seized the first favorable opportunity of making his re-appearance on the continent of Europe, which, in defence of its liberties, must once more have become the theatre of war, and the scene of a lamentable diffusion of human blood, will scarcely, I think, be denied.

Humanity, on the one hand, revolts at the idea of incarcerating a human being, and one, too, who undoubtedly possessed many great and some good qualities, in a desert island, prohibiting him all intercourse with his family and friends, and with society in general; and thus depriving him of a source of enjoyment, without the possession of which, life itself is hardly worth preserving.

The subject under discussion then resolves itself, I conceive, into the following question:—Were the safety and welfare of millions of human beings to be sacrificed to the happiness of a single individual?—I hesitate not to answer in the negative; and while I pay just tribute to the distinguished talents, deplore the accumulated sufferings, and refuse not a tear to the memory, of the illustrious and unfortunate Buonaparté, I feel myself constrained to acknowledge that the sentence passed upon him by the British government, was a necessary and equitable one; without, however, venturing to affirm, that the motives which actuated the conduct of the English ministers rested on so broad a basis as those which I have mentioned, and by which alone their determination ought to have been influenced; or that the rigors of Buonaparté's confinement were not carried beyond the degree that was indispensably requisite for the safe custody of his person.

Parallel between the English, Scotch, and Irish Character.

Of the three characters at present under consideration, the Irish character may, I think, be considered as that subject to the greatest, the Scotch to the least extremes, and the English as occupying a middle station, in this respect, between the other two.

With strong affections and passions, the Irishman seldom loves or hates in a moderate degree: generous, open, and unsuspicious in his disposition, he hesitates not to make a sacrifice for a friend, or to bestow his confidence on a stranger; and remarkably hasty in his temper, he rarely fails to resent a real or supposed injury.

The affections and passions of the English, but more particularly the Scotch, being much less strong and more under control, they usually testify their feelings in a sober and quiet manner; and cautious, and perhaps somewhat distrustful, in their disposition, they often evince a degree of reserve on a first acquaintance.

When they once form an attachment, however, they prove themselves true and faithful friends; and their temper being cool, and their sense of injury not particularly acute, they are seldom known to commit crimes of so heinous a nature, as those which sometimes disgrace the Hibernian character.

The spirits of the Irishman are naturally very high, but occasionally subject to great depression; those of the English and Scotch, moderate and equable. To complete the comparison, I may add, that while the inhabitant of the "Emerald Isle" gaily swallows his last morsel of food without knowing where to procure his next, his more provident neighbours "take care for the morrow," seldom leaving it to provide for the things of itself. It may, I think, on the whole, be concluded, that the germs of both good and evil being more strongly impregnated in the Irish character, it would, if placed under circumstances favorable to the developement of great and amiable qualities, probably attain a higher standard of excellence than the English or Scotch under similar advantages; and that, at the same time, when exposed to deteriorating influences, it exhibits proofs of a correspondingly greater degree of depravity.

ADDRESS

Delivered at a Public Meeting of the Inhabitants of New Harmony, on Sunday, April 13, 1828.

BY ROBERT OWEN.

SINCE I left you, I have made another visit to the old world, to see what had been doing there in my absence. I found the same overwhelming causes of distress in full activity that were in progress when I left it, and which causes had been continually advancing for several years previously—I mean inventions and discoveries to supersede manual labor in all the principal departments of life, and an increase of poverty among the producers of real wealth, in proportion to the increase which had been made in these scientific improvements. Every step in this progress tends to accumulate large masses of useless wealth in the hands of a few individuals, and to withdraw it from the industrious producer.

The necessary consequence of a diminution of manual labour is an increase of crime; which again necessarily produces through all the ramifications of society, from the lowest to the highest, an increase of misery. The only remedy proposed in Great Britain, by the united wisdom of its parliament, is to induce a spirit of emigration among the producing classes. And while the individual system shall prevail, a continued emigration will be their only relief.

The United States are following the example of Great Britain in its rapidity of production; and they will soon experience many of its evils. The productions of this continent, which are necessary to the best state of human existence, will very shortly be in such abundance, as to exceed the demand for them; and as soon as that period shall arrive, manual labour will decrease in value, and the non-producers will become the lords and oppressors. Experience has proved that the happiness of states is always in proportion to the equality of their population in knowledge and wealth; but the system in progress in the United States, tends to form an aristocracy composed of the priesthood, the lawyers, and the wealthy;

and threatens to produce a state of society the least calculated to promote the general welfare and happiness of any population.

These are the evils to be guarded against. On the other hand, there are many reasons to rejoice in the prospect of the future. Owing to various causes, knowledge in the old as in the new world is making a silent yet sure progress among the mass of the people. The introduction of Infant Schools and Mechanic Institutes, and their almost daily increase in Great Britain, imperfect as the new modes of instruction are, is effecting such a gradual change in the minds of the superior producing classes, as will enable them, ere long, to give a new and very different direction to the progress of inventions and discoveries, which at present threaten to overwhelm them and their posterity.

Superstition, also, among the enlightened part of society, is rapidly on the decline; Free-Press Associations are becoming popular, and the minds of the better-informed among the middle classes are daily collecting strength to throw off the shackles of religious oppression, together with the deception and vice which these every-where produce. A little longer, and the priesthood will have no influence over any portion of the population, except the most ignorant, and those who are compelled to become hypocrites to gain elections into office, to obtain a livelihood. No one but these will believe, or pretend to believe, that a Power infinitely wise and good, and who does all things by his might, should, knowing what he was about, make a devil to counteract his own operations, and create human beings to disobey his express wishes and commands. None but irrational beings could be made to believe, or rather to think they believe, these or any such palpable contradictions and absurdities.

The time is at hand when the priesthood will discover that they individually suffer, and grievously too, by teaching mankind these degrading errors, and keeping men, in consequence, so profoundly ignorant as we find them at this day. They will, I conclude, now speedily perceive the mistake which they have made, and pursue a different and much wiser course. They must do so shortly, or they will find the intelligent part of society opposed to them. Let them instruct the people in real knowledge that may be of use to them, instead of filling their minds with imaginary notions of useless speculations about incomprehensible superstitions, and they will then render their fellow-creatures a real and permanent service. At present they are a stumbling-block in the way

of every valuable improvement. They are an incubus, pressing the population of all countries down to the lowest point of mental degradation and vice, and rendering the rational faculties of mankind a continued curse to the world,—those faculties which under a different direction might become an invaluable blessing.

The priesthood will make this change in their conduct speedily, or they will prepare themselves to enter into an open mental conflict with the most intelligent and conscientious of the human race. It is my opinion that they will act rationally, and adopt the former alternative; and every facility ought to be offered them to do so with the least inconvenience. The world had better pay them twice or ten times as much for instructing it in what is true, than pay them as it does at present for perpetuating ignorance, poverty, and vice, by destroying the reason of man.

From the facts and considerations which I have now stated, my conviction is, that the general progress of knowledge, and decline of superstition, among the people of Europe and the United States, will speedily effect a great change, for the better, in their condition. Men cannot proceed much further in the acquisition of real knowledge, without discovering what things are necessary for human happiness, and what is the shortest and best method to obtain them permanently; without being, as at present, dependent for them on the will of a few capricious wealthy individuals, who derive all their power and influence from the ignorance and industry of the many whom they oppress.

It is full time that these grievous evils should terminate. To hasten this period, I left Europe to come here, where the greater freedom of the constitution, on the subject of religion, admitted experiments to be tried for the benefit of the human race, which could not be attempted, with any reasonable prospect of success, where superstition is the law of the land. I came here with a determination to try what could be effected in this new country, to relieve my fellow-men from superstition and mental degradation; so that, if successful, the experiment should be an example which all might follow, and by which all might benefit.

I tried here a new course, for which I was induced to hope that fifty years of political liberty had prepared the American population: that is—to govern themselves advantageously. I supplied land, houses, and the use of much capital; and I tried, each in their own way, all the different parties who collected here; but experience proved that the

attempt was premature, to unite a number of strangers, not previously educated for the purpose, who should carry on extensive operations for their common interest, and live together as a common family. I afterwards tried, before my last departure hence, what could be done by those who associated through their own choice, and in small numbers: to these I gave leases of large tracts of land for ten thousand years upon a nominal rent, and for moral conditions only; and these I did expect would have made a progress during my absence; but now, upon my return, I find that the habits of the individual system were so powerful, that these leases have been, with a few exceptions, applied for individual purposes, and individual gain; and, in consequence, they must return into my hands.

This last experiment has made it evident, that *families* trained in the individual system, founded as it is upon superstition, have not acquired those moral qualities of forbearance and charity for each other, which are necessary to promote full confidence and harmony among all the members, and without which communities cannot exist. Communities, to prosper permanently, must consist of persons devoid of prejudice, and possessed of moral feelings in unison with the laws of human nature.

All systems of religion train men to be prejudiced, to be without charity, and to be opposed to each other. With these qualities, they never can unite as brethren of one family, having one interest, and sincere kind feelings for each other.

But is the population of the world to be left in this miserable state? If *all* we desire cannot be effected for this generation, so as to produce honesty, industry, intelligence, independence, and happiness, by reason of the habits and feelings that have arisen out of their superstitious training—ought we to abandon them and their offspring to their errors and miseries? Ought we not rather to redouble our exertions to stop that evil from proceeding any further, and never be weary in well-doing? If we cannot do all now, let us do whatever is practicable; and make as great an advance towards the right road as we can make with the means we possess.

From all I have seen since I left you, I am more than ever convinced of the necessity for the change from the individual to the social system; and through some difficulties, with patience and perseverance unyielding, the present generation may yet obtain many of the benefits which their

children may be prepared to enjoy in comparative perfection.

To effect this change, a course must be adopted different from what I originally intended. It was my wish not to engage again in any affairs of business, but to leave all pecuniary matters to the management of others, and to make arrangements to be always at liberty to go and spread the knowledge of the principles on which the Social System is founded, far and near, that vice and misery might, upon an extensive scale, be the more speedily reduced. I must, however, now make some modifications of my proceedings, in consequence of many parties here, during my absence, having acted in opposition to my views, and to the principles of the Social System, instead of promoting them, as they were bound to do by their promises and engagements, and as I expected they would, because it was their interest so to do.

Some of you that remained here under the individual system, have complained that, during my absence, a monopoly has existed in some departments, which has retarded your individual success; and the neighbouring communities have also complained, since my return, that they have been injured by it. I fear there has been some foundation for these complaints; but it is probable that these statements have been exaggerated by the over-excited feelings of the suffering parties.

It is necessary, however, now to declare distinctly, that hereafter there may be no mistake upon a subject of so much interest,—that it was never my intention to establish any injurious monopoly, nor to grant such monopoly to any one: And every individual has always been, as now, at full liberty to dispose of the produce of his own labour in any way he may choose.

But, on the other hand, it was no part of my plan, by the introduction of petty stores and whiskey shops, to encourage competition, which produces as many evils as monopoly, and is equally contrary to the Social System. The party permitted to sell foreign produce, promised, on making the engagement for the premises in which the monopoly is said to have existed, that the business should be conducted, as it had been previously managed, as much for the benefit of the town as for the proprietors.

In these respects I have been disappointed; and the business, through errors of judgment, has been conducted, I fear, too often more with a view to pecuniary gain of the indivi-

dual proprietors, than for the mutual benefit of the surrounding population.

Now, as the foundation of all improvements in the condition of mankind must be founded on principles of strict justice and honesty of purpose, and as I wish to improve the condition of my fellow-creatures, I early made these my principles of conduct, from which I have never knowingly deviated in a single instance.

I lament that any such occurrences should have taken place. Had I anticipated any such, I would have adopted more restrictive measures.

They have, however, occurred,—and what is best now to be done? Shall I be angry and irritated with my fellow-beings, because they have been ignorant of their real interests,—the principles which I deem so true and valuable for the promotion of virtue and happiness? Would this conduct be rational in me? I can only feel regret instead of anger. I will, if I can, turn these errors to the benefit of all. My time has been employed for this purpose, since my return. I have been collecting all the facts that may enable me to form a correct judgment of what is best now to be done. I have not yet obtained all the facts necessary for my purpose, and that is the reason why I have not sooner met you in public. I am still fully occupied in ascertaining what can be done under the existing circumstances to secure the great object which I came here to put in practice; and I have reason to believe, that arrangements may now be formed that will promote it,—that will prepare a solid foundation for the Social System, and materially benefit all who honestly desire to support it. When these arrangements shall be fully determined upon, I will again meet you, and explain them, in order that all shall understand what is intended to be done.

But this much is certain, that, as far as my influence can extend, there shall be no injurious monopoly here; there shall be no attempt to take advantage of any one; nor to do any one an injustice. These are common vulgar evils which ought not to exist, where an honest attempt is made to improve the condition of mankind.

My intention now is to form such arrangements on the estate of Harmony, as will enable those who desire to promote the practice of the Social System to live in separate families on the individual system, and yet to unite their general labour, or to exchange labour for labour, on the most beneficial terms for all; or to do both or neither as their feelings

or apparent interest may influence them. While other arrangements shall be formed to enable them to have their children trained from infancy in a knowledge of the principles of human nature and of the laws which govern it; and in consequence, trained in such improved habits, manners, and disposition, as will prepare them to adopt, with ease and pleasure, the co-operative and social system, and to enjoy its innumerable advantages.

By these measures I hope there will be brought around us, by degrees, an honest and industrious, and also a well-educated population, with right feelings and views, who will earnestly endeavour to promote the happiness of each other, and unite in bringing up their children as one family, with simple manners, temperate habits, and useful knowledge, both in principles and practice.

Those who have a knowledge of human nature, who have been permitted to overcome the prejudices early forced into their minds, and who have a real affection for their fellow-beings, will not be discouraged by any obstacles, but will persevere to the end.

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BSB Bayerische StaatsBibliothek

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Owen, Robert,

Lectures on an entire new state of society comprehending an analysis of British society, relative to the production and distribution of wealth; the formation of character; and government, domestic and foreign

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